

Christian Literature in the Latin Curriculum  
Saint Paul on Education  
The Challenge to Catholic Educators  
The Physical Equipment of Schools  
Moral Bravery through Virtue  
Sanctifying Grace and its Social Implications  
Thanksgiving in the Kindergarten  
An Experiment in Pictures  
Pageantry

Vol. XVIII, No. 3

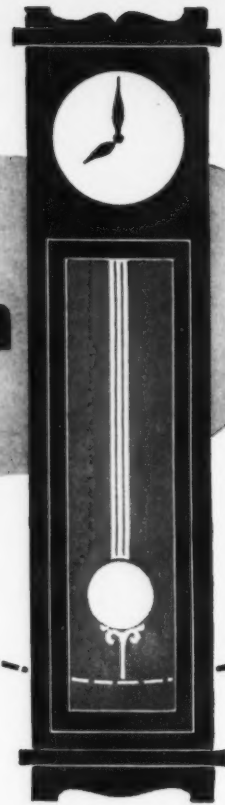
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TEACHING METHODS AND TECHNIQUES • THEOLOGICAL STUDIES • PSYCHOLOGICAL  
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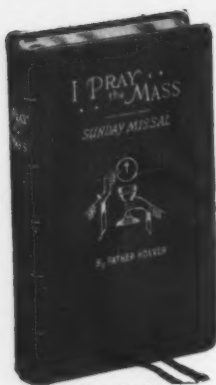
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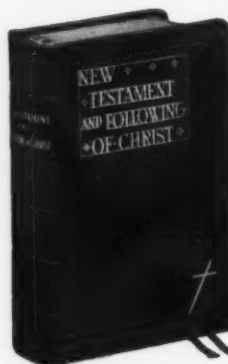
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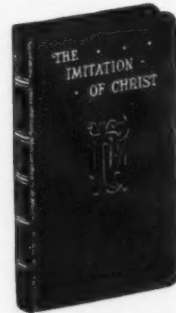
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# THE CATHOLIC EDUCATOR

## JOURNAL OF RELIGIOUS INSTRUCTION

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### *The Christophers*

"THE challenge of our times," declared Father John M. Nugent, Chicago regional director of the Holy Name Society, "is not simply to live a Christian life in spite of our surroundings, but rather to keep alive a Christian spirit in the life that surrounds us. It's the lassitude of Christians toward Christianity which has permitted the spawning of indifferentism, secularism, and atheism. Now these evils are united against us and threaten to destroy the progress of 2000 years" (Boston, Oct. 2, 1947). The Holy Name convention delegates who heard these words of Father Nugent will carry the message back home to their respective groups, and it is to be hoped that they will become effective toward Christian living in heroic measure, in a measure that will carry the name of Christ to the millions in our midst who know Him not.

Here we have the very same ideal that inspires the work of Father James Keller, M.M., director of *The Christophers*. The purpose of the Christophers, Father Keller tells us, is to encourage millions of Americans to bring Christian principles into (1) government, (2) education, (3) labor management, and (4) newspapers, magazines, books, radio, and "movies." Each Christopher or Christ-bearer strives in a personal way to bring Christ into the "market place." To be a Christopher one need not join any additional organization. Each works as an individual. There are no meetings, no dues.

Christian principles should permeate every occupation, activity, and interest of the follower of Christ. The Christian seeks only the welfare of his fellow-man when he seeks to have him adopt these principles and allow them to govern his every activity and interest. It is the failure of the great mass of good people to do more than take care of themselves that has allowed Communism to make a vital, relentless bid for the leadership of all the people. Christians must be prepared, as St. Paul says, to give an account of the faith that is in them and to convince His world that His gospel is the only manual of happiness. It is precisely the elimination of religion from education and public life in France that has given opportunity for false doctrines to gain a foothold and mislead the confused people of that unhappy country to a point where 5,600,000 voted the

Communist ticket in a recent election. Father Keller quotes a former member of the Chamber of Deputies in France to the effect that at least five million of these 5,600,000 voters are "simply sour, angry, disillusioned and confused people, *sheep without a shepherd*, people searching for someone to give them hope and finding none save the Communists interested in their plight."

Father Keller feels that the acceptance and application of Christian principles is the remedy for the present ills of the world. In effect, he asks each Christopher not to be content with taking care of himself, but to expend himself for the welfare of others. It is high privilege to play even a small rôle in helping to save the world while others strive feverishly to wreck it. Belief in God is fundamental. The peace of Christ demands the brotherhood of man, and there can be no real brotherhood of man without the Fatherhood of God. He calls upon all Christophers to become active in the four great fields into which totalitarians swarm, realizing that whoever controls them, controls the thought, outlook, and very future of the great mass of people. These four fields are: (1) education, (2) government, (3) labor, and (4) writing for newspapers, magazines, books, radio, and "movies." It is imperative, he notes, that Christ's teachings on the dignity of all that has to do with marriage be carried at once to the hundred million in our land who are unfortunately separated from the center of unity in faith.

Mrs. Henry Mannix is a Christopher who has carried the message of Christian sex instruction to many millions of radio listeners through her part in the program presented by *Town Hall of the Air*. We quote her in part: "As the mother of a family (of ten), I have a natural interest in the preparation of youth for marriage and family relationship.... As a parent, I know that the duty of giving sex instruction lies first of all with the mother and the father. I cannot, in conscience, delegate this duty to the schools.... If the school is uncertain of its success in performing this rôle, the answer to better performance does not lie in giving mere information on sex.... Mere knowledge of sex and sex relations is no guarantee of morality. Instead of campaigning for sex education in the public school, we should campaign for sex instruction in the home where it truly

belongs." It is not every mother nor every father that will have the opportunity to appear before a vast radio audience, but every Christian parent can be prudently and zealously effective in the sphere in which each moves.

The most impressive project so far launched by the Christophers is the Christopher Book Awards Contest. This project, which offers \$30,000 in prizes for the three best book-length manuscripts submitted before midnight November 15, 1948, has merited notice in many leading periodicals. The manuscripts may be fiction, biography, autobiography or historical narrative, and must be at least 50,000 words in length. The only stipulation is

"that they be in accordance with Christian principles and not against them." Father Keller is informed that book publishers and moviemakers are "hungry for just the kind of plain Christian writing the Christophers' contest is designed to produce."

Cardinal Gibbons said somewhere that every Christian should demand the right to speak in defense of that which he professes. This literary project of the Christophers should stimulate every Christian with a talent for expression to give his message to the world, to focus the attention of the world on the only philosophy of life that will bring order out of chaos and insure the world's continued progress.

## *For Better Classroom Films*

DOCTOR McCormick, superintendent of schools in the Archdioceses of Baltimore and Washington, introduces his essay on the classroom value of films (*The Catholic Educational Review*, September, 1947) with a reference to the effective use of instructional films by the armed forces during World War II. Not only did they make use of films to prepare illiterates for military service but they employed the same medium to train candidates in skilled trade operation. This extensive use of films did not introduce this medium to the classroom teacher, but it did serve to project its value into sharp light. The army program demanded results, and demanded them quickly. Every instructional film of the program had a definite purpose, and moved the learner toward the achievement of his goal. The schools of America have learned that the instructional film must be carefully integrated with the course of study. Doctor McCormick says very truly that large sums of money for producing teaching films have been spent without sufficient efforts to integrate the content of the film with the learning situation set-up that is found in the classroom.

Teaching with the aid of pictures is not a new thing in the history of the Church. Christian symbols on the walls of the catacombs taught the Christian way of life to neophytes who could neither read nor write. The magnificent stained glass windows of the medieval cathedrals are the best exemplification of visual teaching that the world has ever seen. Educators of today have come to realize that mere verbal teaching does not employ the resources with which the Creator has endowed the child. The Motion Picture Association of America gave practical expression to this finding last year through the allocation of \$50,000 for research in the production of films intended for classroom use. There is scarcely a subject in the curriculum of the elementary school and of the high school that does not lend itself to film presentation as an aid to effective teaching. Films

for classroom use should never be selected at random; and when selected as an adjunct to teaching procedure they should be presented in a manner that will guarantee the best possible results. A preview of the chosen film will enable the instructor to plan effective presentation. An indiscriminate use of films makes for an attitude of passivity in the pupil, an attitude that is destructive of learning. Doctor McCormick recommends a class announcement: "Today we will base our lesson on a film," as a safeguard against the passive entertainment attitude found in the motion picture theatre. He further suggests the use of study guides to describe the objectives of the film shown, and classroom discussion that will clarify the meaning of new terms used in the film. A list of questions, to which the film gives an answer, will condition the pupils for effective learning. A second showing of the film, during which the projector may be stopped at certain frames for a better understanding of specific parts of the general topic, is splendid implementation of the laws of learning and serves to complete the learning experience. The instructor may test the instructional value of the film from pertinent discussion after its showing. Questions and answers of the pupils will reveal the correctness of their concepts and give the instructor guidance in future presentations. If the discussion is conducted after the manner of a "Quiz Kids" radio program, the interest of all pupils is enlisted in the project.

No one type of film is adapted to every teaching situation. A film closely integrated with a definite learning situation in subject matter and methods contributes to effective learning and is a valuable aid to teachers. In the field of religion the number and the quality of film aids are improving. Bible and church history lend themselves to this medium; and the film strip in teaching catechism has passed the test of experience. This new approach to the mind and heart of youth is stimulating to Catholic teachers.

# Thanksgiving in the Kindergarten

By KATHLEEN MCSWEENEY  
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## (I) Approach

THANKSGIVING, our national holiday, is so much a part of our American way of life that much emphasis is placed upon celebrating it together as a family festival.

### (A) Foods

The Thanksgiving dinner is always the paramount idea of the day with little children. Food, therefore, is an important factor, and in many kindergartens, it is the center of interest for the Thanksgiving program.

(1) *Milk*.—The first food in life is milk; and as a first motivating experience the children visit a farm to see the cows and the milking process. When this is not possible, the motion picture *Wisconsin Dairy* is shown. It depicts the whole process from the cow to the merchandising of milk. At the close there follows a conversational period, during which the children have the opportunity to express freely what these experiences have meant to them. The teacher helps with suggestions to build the entire process with them, tracing the source of the cow's food and drink back to water, hay, and grass.

The children see that without grass and water we could have no milk. Grass is then brought in and placed in a sunny part of the room so that the children may see it turn to hay.

Other uses of milk, which produces cream, ice cream, cheese, and butter, are discussed. Now follows the dramatization of churning the butter in kindergarten. In this experience each child has a part and new songs such as *Come Butter, Come, Churn, Churn, Churn*, and *Who'll Give Baby His Supper?* are learned as part of the activity. The culmination of the milk unit takes place in a butter party, where each child has a butter and cracker lunch, for which we express our thanks to the farmer, the cow, the milk, the hay, and finally to the sun and rain.

An experienced teacher is careful at this time not to create an artificial response, which would come too soon to be of any real worth. The children have not had enough experience in tracing all foods back to the Primary Source of the sun and rain, and for that very reason, we lead them to the next universal food interest, viz., "our daily bread."

(2) *Bread*.—Since the basis of bread is wheat, sheaves of wheat are brought into the kindergarten and the children are allowed to play in grinding and crushing it. They see the white flour, and this experience is supplemented by the moving picture *From Wheat to Bread*, also *Wheat*. A visit to the bakery follows this, and as a result the bread is traced from the baker, to the miller, to the farmer, and back again to the sun and rain. This experience is dramatized in games of the farmer ploughing, planting, and harvesting, showing the coöperation in work of all those concerned in the making of bread. This activity is supplemented with stories and pictures, i.e., *The Little Red Hen* and *The Ginger Bread Boy*, or the following poem:

Back of the loaf is the snowy flour,  
Back of the flour is the mill,  
Back of the mill is the wheat and the shower,  
The sun and the Father's will.

By this time the children realize how many people must work together in order that they may be fed.

### (B) The Food Market

The culmination of the Thanksgiving program is a visit to the food market, where they see and learn the different fruits and vegetables. Some are bought and carried back to the kindergarten for the Thanksgiving corner. Then are discussed the care and work that produce these fruits and vegetables which were possible because of the farmer, the sun, and the rain. Having had the full experiences, the children now question the Source of sun and rain. Sometimes they supply the answer themselves, as one child did by saying; "With-

out the sun and rain we would have nothing; and God gives us sun and rain." The first mention of God (from the child) is the psychological moment to say, "Thank you, God," which is done by teaching a Thanksgiving hymn:

Thank Him for food;  
Thank Him for grain  
Thanks to Thee Father  
For the sun and the rain.

Following this he says thanks for food whenever he eats it, *i.e.*, at meals; and each child may say "Thank You" to God in his own way. Then is impressed the idea of thanks every day, not only at Thanksgiving. Thus the inner "Thank you" has been a gradual development, and it becomes a part of his daily life and plants the seed for future spiritual growth.

### (II) Activities

Different activities result from these food experiences. One group may decide to build a farm with blocks or boxes, another a poster of the whole experience, some may choose to do individual pictures of the farmer, the miller, and the baker. Others may construct a crude

farm wagon or milk truck. Whatever blossoms forth, the teacher must be ready with the right materials and suggestions to help in the development.

Rhythms, songs, stories, pictures, and games supplement these activities. Two rhythms may be *The Happy Farmer* and *The Jolly Miller and Indians*. Songs are *Come Butter, Come, Gingerbread Boy*, and *Thanksgiving Hymn*. Stories are *The Story of Milk, Grandfather's Farm*, and *Little Red Hen*. Pictures are *The Sower, The Mill, and The Farm, the Indians and the Pilgrims*. Games are churning, the farmer, and going to grandmother's.

### (III) Culmination

Having established the idea of thankfulness, the little child must be given the opportunity freely to express his gratitude by sharing his gifts with others. This is accomplished by each child's bringing in some article of food for the Thanksgiving corner. Baskets of food are assembled by the children from it and on the day before Thanksgiving are sent to the poorer children of the city, so that they may share with others the fruits of God's bounty on Thanksgiving Day.

## The Holy Father on Charity

CHARITY means that you love one another with a view to bringing God more and more into the lives of one another so that, linked together as so many members by the spirit of Divine Love, you may cooperate in forming a body not unworthy of the Divine Head.

Brothers of St. Vincent de Paul and all apostles of Catholic Charities: yours is a sublime vocation. When that great exemplar of Christian charity, Frederic Ozanam, first launched his conferences, his purpose was to demonstrate that the teachings of Christ are still workable in the present. The Society of St. Vincent de Paul was the challenge of Catholic youth to the race of men that had grown skeptical of men's being able any longer to live their lives according to the principles of the Gospel.

Of the six young men who formed the first conference not one had passed his twentieth year. The race of men they challenged is still with you, beloved children, as experience has taught you. Like the traveler of whom the Gospel speaks, it has fallen among thieves who steal away its treasure—faith and love—and leave it to languish in helpless want. Though you be only laymen of the world, accost this great invalid and while you bring bread to nourish its body and strive personally to provide for its varied needs, like good Samaritans bend low, gently probe its wounds and pour into

them the oil of Christ's alleviating message. Whisper into ears, long since perhaps deaf to priestly counsel, words of encouragement, hope and peace, and the example of your Christ-like love will hasten the day when the embittered victim of sorrow or of failure and injustice will return to those whom God has constituted guardians and physicians of souls.

Oh, we know the immense good Conferences and other Catholic charities are doing in so many parishes of your country and We bless it with all Our heart. But charity should never look behind but always ahead. The number of her past deeds is always small, whereas the present and future miseries she must solace are without end.

With Ozanam We, too, would wish to see all young men of head and heart united in some work of Christian charity. It is not a question of giving money; it is a question of giving self. Such an apostolate would revitalize their faith, give direction and stability to a correct attitude toward the frivolous things of life, and awaken the powers of leadership, the while it would help powerfully to remedy the evils of social and racial inequalities.—From the radio address of His Holiness Pope Pius XII to the New Orleans conventions of the National Conference of Catholic Charities and the St. Vincent de Paul Society, October, 1947.



# Saint Paul on Education

By BROTHER CHARLES L. ROSSMAN, S.M.  
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**S**PEAKING mildly education is now facing a test. Not only is all secular education facing it but religious education conducted in Catholic schools as well. How often is not the question heard: "How long must we continue producing mediocre Christians? How long must we go on like this?" Article after article has been written bemoaning incompetence, insufficiency or inadequacy of the work of Catholic schools. Many have sought a solution looking both to "educator" and to the "educated." Many have pointed out the fruitlessness of Catholic school teaching. Sometimes with discouragement they have brought home the fact that too many graduates of Catholic schools have failed to live up to Christian ideals, and have laid themselves open to the spirit of the world with its consequent pagan ideals and philosophies. Many people know of graduates who have rejected the lessons of their youth: they marry divorcees, give up their faith and, in general, lead lives of daily scandal to the world.

Fortunately, however, there has been an advance of Catholic Action work in Catholic schools and colleges. This is the necessary complement of formal educational work of the classroom, which will, if devotedly and strenuously fostered, form the students to be the apostles of Christian living they ought to be when leaving school to take up their struggle in the world of affairs: the struggle of Christ against the devil.

## *Teacher Never Certain of Influence on Students*

On the other hand, the teacher's part in all this must be taken into consideration. The teacher can never be certain about the influence which his teaching and daily example have on his students, but would he experience a happy surprise or an unpleasant feeling of guiltiness if he did know? The teachers themselves cannot be wholly absolved of a share in the future

"turning out" of their boys and girls. "Did I help them or did I act as the chemical catalyzer in bringing about their ultimate infidelity?" The teacher might feel like Miss N. J. White who recounted after some years the number of her former pupils who later became criminals and disgraces to the faith they professed: "All of these pupils once sat in my room, sat and looked at me gravely across worn brown desks. I must have been a great help to these pupils—I taught them the rhyming scheme of the Elizabethan sonnet and how to diagram a complex sentence!"<sup>1</sup>

## *What St. Paul Offers Teachers*

St. Paul in his time had the same trouble. How often did he not reprimand his Christians for their lack of faith and constancy in the practice of the teaching he gave them. All this in spite of the fact that St. Paul was a successful teacher and preacher. To be sure, something can be found in St. Paul's doctrine and method that will prove helpful in the present situation. Of course, it is nothing new—but who is looking for something new? All that is wanted is something that will help to solve the problem of mediocrity. His theory has existed in his epistles all the way down the centuries. Perhaps it has been overlooked by many educators; perhaps its dynamic and motivating principles have been neglected and passed over by those entrusted with the professional training of future teachers. Be that as it may, a sincere and meditative glance at what St. Paul has to offer, and an adaptation of this same to the lives and methods of teachers may prove very valuable indeed and can be the very thing sought for. This newly acquired spirit of St. Paul, if vigorously applied to our teaching methods, would cause religion and all religious education to take on a new spark and conviction which would go a long way in making of our students

<sup>1</sup> Rev. Paul E. Campbell, "Magnetism in Teaching," in *The Homiletic and Pastoral Review* (Vol. XLII, No. 2), Nov., 1941, p. 176.

the militant and faithful followers of Christ which Holy Mother Church so sorely needs today.

### *The Educator According to St. Paul*

St. Paul considered the Christian educator as the personal representative and ambassador of God, and of Holy Mother Church; "we are acting as ambassadors" of Christ (2 Cor. 5, 20), he said, and Christian teachers speak the thoughts of God Himself. Upon this fact St. Paul based his entire concept of the Christian educator. From this flow the qualities and traits of character which St. Paul outlined as "musts" in an educator who intends to act in the place of the Church in spreading the word of God, the "good news" and glad tidings of the greatest Teacher of all times.

Religious educators have a definitely supernatural mission. The fact that they are set aside for a definite purpose, the spreading of Christ's heavenly mysteries, occurs constantly in the written and spoken word of St. Paul. He insists upon it. Teachers are verily the ministers and coöperators of Jesus Christ, while working hand in hand as servants and auxiliaries of Mary. The educator, then, who takes up this sacerdotal function belongs to the Church in a special way and his teaching perpetuates the preaching of the gospel. He does not undertake his work by the mandate of any human agency or secular organization, rather Holy Mother Church herself delegates authority to him and sends him forth on his heavenly mission.

This awareness of his supernatural mission plays a very important part in the life of the educator. It is his *raison d'être*, so to say, his motivating force, his first concern. It is by being profoundly aware of and penetrated with the idea of the importance of such a mission that he is aided in fulfilling his task adequately and lovingly. He is working at the salvation of souls redeemed by the precious blood of Jesus Christ. It is a work of love and ought to be pursued with entire consecration, as the teacher knows St. Paul did before him: "This is why I bear all things for the sake of the elect, that they may obtain the salvation that is in Christ Jesus, with heavenly glory" (2 Tim. 2, 10).

Because he is conscious of the great dignity of the vocation of religious educator, he feels naturally the courage and zeal to preach always the teachings of the Lord. This is the idea St. Paul had when he said: "Preach the word; be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching" (2 Tim. 4, 2). Always he must be educating, according to St. Paul; in season and out of season. Not only in the classroom but in every activity of the day St. Paul said to him: "do thou be watchful in all things, bear with tribulation patiently, work as a preacher of the gospel, fulfill thy ministry" (2 Tim. 4, 5). St. Paul, as we know so well, did this himself. He preached the word during the day and during the night, even sometimes the entire night. Hence, aiming at this goal of *semper fidelis*,

the Christian educator endeavors to impart a Christian lesson by every word, every gesture, and every look.

### *Love and Devotedness to His Work*

St. Paul was, indeed, a forerunner of the militant and conscientious educator of our day. "Conduct thyself in work as a good soldier of Christ Jesus" (2 Tim. 2, 3). He was "all out" for and intensely devoted to his supernatural vocation—the spreading of truth. To be so likewise was one of his final counsels to Timothy as he said: "But do thou be watchful in *all* things, bear with tribulation patiently, work as a preacher of the gospel, fulfill thy ministry (2 Tim. 4, 5; italics mine).

Such wholehearted devotion to his work resulted in a boundless care and love for all humanity. He loved man as man because he beheld all mankind in *Christo*: "For every creature of God is good, and nothing is to be rejected that is accepted with thanksgiving" (1 Tim. 4, 4). He desired to spread and cultivate the truth in the minds and hearts of *all*. In so doing he labored without recompense saying: "That preaching the gospel, I deliver the gospel without charge. . . ." (1 Cor. 9, 18). He gave up predilections for race and country in order to be "all things to all men" in order to save all (1 Cor. 9, 22). He counted all things as nought, except that they brought him closer to the fulfillment of his divine vocation, just as the true educator today looks for interest in nothing except that which can improve him personally for his work, the salvation of souls, the work to which he has devoted his entire life.

This is the message St. Paul desired to impart to twentieth century apostles. Their whole doctrine must proceed necessarily from two sources if they want it to bear fruit and produce lasting results. These two sources are love of God, and love of souls. With doctrine and teaching springing from such motives it will not be long before there will emanate from an apostolic heart, formed within the true teacher, the determination to go forward to greater heights in the name of the Lord. With such devotedness he can infuse a much needed love into the apostolate and through love recapture a lost love, the love of Christ on the cross. God wishes all men to be saved, St. Paul told us (1 Tim. 2, 4); hence, he stressed the fact that love should be universal, should bear all things, believe all things, hope all things, and endure all things (1 Cor. 13, 7).

### *Personal Element in the Educator*

The personal virtue of the religious educator is most important. This is a strong point which St. Paul stressed; and, when speaking to the Colossians, he told those followers of Christ to be "rooted in him and built up on him" (Col. 2, 7), and later in the same chapter: "the substance is of Christ." The educator's personal sanctity plays a rôle in the educating process which cannot be discounted. If teachers remain cold and indifferent in the presence of the truths of their faith, religion and all religious education becomes dry and uninterest-

ing. If they themselves desire to imbue the students with a living and livable Christianity they must possess it themselves. One can realize the urgency of this problem when considering how much the temporal and eternal welfare of the students depends upon the teacher's example and instruction, as shown by the poet when he says:

A pebble on the streamlet bank  
Has shaped the course of many a river,  
A dewdrop on the baby plant  
May warp the giant oak forever.

The teacher must join his efforts, feeble as they may be, to the powerful action of God so that these efforts may play their part in "filling up what is lacking in the sufferings of Christ." Words of inspiration cannot come from a tepid heart, and all certainly agree that students quickly recognize the insincere teacher. A teacher who does not practice what he preaches is doomed to failure both in time and eternity.

#### *The Spirit of St. Paul*

A general picture of the educator, according to the doctrine of St. Paul, shows him thoroughly imbued with the true spirit of the Apostle of the Gentiles. What is that spirit? It is his spirit of joy in spreading to all parts and to all peoples the gospel of Christ. In imitation of St. Paul, the educator must suffer in the apostolate wherein he sows, yet does not reap. The great Apostle presupposed and even demanded this spirit of suffering in all who desire to spread the good seed of the gospel, and he told Timothy, the one whom he desired to carry on his work in the churches: "enter into my sufferings for the gospel through the power of God" (2 Tim. 1, 8). It is because he is a minister of Christ, spreading His truth to all men, that he must suffer. Christ Himself told us that. "The world will hate you," He said. St. Paul added: "I am a teacher of the Gentiles, and that is why I am suffering these things; yet I am not ashamed" (cf. 2 Tim. 1, 11-12).

St. Paul was undergoing something which all genuine educators after him were also to experience. Discouragement comes; there is a crisis in every life. Our Lord and Saviour, the greatest of Teachers, was crucified for His teachings. Can religious educators, who are the coöperators with Jesus Christ, complain if they too must follow this same path of suffering? As a matter of fact the trials of a conscientious Christian educator are the common trials of all men and women who would follow the path of duty and righteousness. The educator, then, can but take up his cross and carry it in a manner worthy of his calling, depending at all times upon God, his refuge and his strength.

#### *St. Paul on the Object of Education*

The definitions of education as well as the statements of its ends and objectives have been varied and multiplied. It seems the vogue nowadays for an educator in a new book to define education "in this atomic age"

and so forth, and so forth. Father Cunningham in his book, *The Pivotal Problems of Education*,<sup>3</sup> gives quite an imposing and interesting list of these definitions. (Cf. pages 18 to 21, inclusive.) By studying such a list one gets an idea of the great variety of thought on the subject. The definitions range from the heights to the depths.

However, we can thank the Lord that the objectives of Christian education are clearly defined and outlined. This was done most precisely by Pius XI in his encyclical *Christian Education of Youth*. On page 35 he said: "The proper and immediate end of Christian education is to coöperate with divine grace in forming the true and perfect Christian; that is, to form Christ Himself in those regenerated by baptism, according to the emphatic expression of the Apostle: 'My little children, of whom I am in labor again, until Christ be formed in you'" (Gal. 4, 19).

Here, then, we have the perfect expression of the educational objective of the Catholic Church, confirmed by a quotation from St. Paul. By so quoting the Apostle, the Pope said in effect that there is no further question about it. The end of education is given to us by St. Paul himself.

Unceasingly this objective of forming Christ in souls was in the mind of St. Paul. Wherever he went he preached Christ and Him crucified. "For we preach not ourselves, but Jesus Christ as Lord, and ourselves merely as your servants in Jesus. For God, who commanded light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of the glory of God, shining on the face of Christ Jesus" (2 Cor. 4, 5-6). Love demands love in return; and even as Christ died and rose again, so also the Christian who died with Christ in baptism ought henceforth to live with Him a new life exempt from all sin (cf. Rom. 6, 12). Education, then, according to St. Paul, consists in forming Christ in souls, in making Him known, loved, and served. Religious education must become to every pupil a way of life whereby, of his own free will, and in his interior life, he adopts Christ as "the way, the truth, and the life."

#### *Attaining the Objective*

How is this objective to be achieved? What is the method to be followed in order to form Christ in the souls of our students? In answer to these questions St. Paul gave some excellent suggestions because he too answered these same questions for the benefit of Timothy and Titus in his pastoral epistles. We must remember that our Apostle desired to form Christ in souls and, towards this end, said: "But do thou speak what befits the sound doctrine" (Titus 2, 1); "But avoid profane and empty babblings, for they contribute much to ungodliness, and their speech spreads like a cancer" (2 Tim. 2, 16-17; italics mine); and finally: "Hold to the form of sound teaching which thou hast heard from me,

<sup>3</sup> Macmillan, 1940.



in the faith and love which are in Christ Jesus" (2 Tim. 1, 13).

Sound doctrine! That is St. Paul's educational heritage to us. Teach Christ, Christ's doctrines, and Christ's life so that each pupil can take them up and become a follower of Christ. Christ's doctrines are the eternal verities which give to all men the hope of everlasting life. An integrated religious knowledge must be imparted soundly and effectively by the Christian educator. Knowledge of God, the Incarnation, the Redemption, original sin, heaven, grace, prayer, the commandments of God and of the Church—all must be inculcated if our teaching is to reach proper fruition. Knowledge of the sacraments and their salutary effects must be taught functionally if they are to have a place in the *entire* life of pupils. Through a carefully taught study of the liturgy, the pupil can be encouraged and disposed to follow the directions of Christ and thus make progress toward forming Christ in his own soul. It can truthfully be said that a child who thus acquires a knowledge of eternal truths acquires along with it a knowledge of the eternal life itself.

#### *What Can Be Achieved*

St. Paul shows what can be achieved by this intense life of grace when he exhorts in his Second Epistle to the Corinthians to educate so that Christ be displayed by our students in all their actions: "Do all things without murmuring and without questioning, so as to be blameless and guileless, children of God without blemish in the midst of a depraved and perverse generation" (Phil. 2, 14-15). "... that the life also of Jesus may be made manifest in our mortal flesh" (2 Cor. 4, 11). In other words, the teacher, following the example of St. Paul, makes of his students apostles of front-line Christian living with the purpose of using the totality of life in such a way as to elevate and Christianize it, saturating it with Christ's teaching and love. As children of the light, the Christians who are true to their faith, and formed through a militant Christian education, should, as St. Paul says, "conduct [themselves] ... as God's ministers," (2 Cor. 6, 4), who "became a pattern to all the believers" (1 Thess. 1, 7). Doing all things in the name of the Lord Jesus Christ and out of love for Him is the doctrine of St. Paul with which students should be vivified at the hands of the devoted educator. "Therefore take up the armor of God, that you may be

able to resist in the evil day, and stand in all things perfect. Stand, therefore, having girded your loins with truth, and having put on the breastplate of justice, and having your feet shod with the readiness of the gospel of peace, in all things taking up the shield of faith, with which you may be able to quench all the fiery darts of the most wicked one. And take unto you the helmet of salvation and the sword of the spirit, that is, the word of God" (Eph. 6, 13-17).

#### *Militant Catholic Has True Perspective*

The militant Catholic does not renounce the activities of this life, nor does he renounce his natural talents and abilities. Rather he sees in true perspective their source and fountain-head. Hence, he perfects them and puts them to good use by supernaturalizing the natural. A Christian's earthly existence, according to St. Paul (given to us mainly in the Epistles to the Thessalonians), is of a twofold nature: the secular activity in common with other citizens, and the more real, hidden, mystic life in Christ. A man's civil life must not be reduced to a mere shadow; the Christian must participate in all civic affairs and he must do his part to transform the world *in Christ*. When St. Paul said "our conversation is in heaven," he did not mean that the Christian should relinquish the conduct of affairs to the pagan.

So, too, here in our own day. Our students love action and clamor for it in religion. They want functional religion. The youth of today is a youth of action; it wants to be "up and doing." Should the school neglect to provide opportunities for an outlet of this youthful zeal it would be missing an excellent opportunity to train Catholic leaders for the future, and would be denying the satisfaction of an adolescent ambition which has every right to be realized. Too often Catholics take a back seat in civic affairs while latent talent idles away in their ranks. The youth in their schools are on tiptoe looking to their teachers for direction. As Father Urban Fleege, S. M., puts it, "With over one-fourth of the adolescents in our Catholic high schools stating that their parishes do not offer them sufficient opportunities for exercising this zeal, and with one out of seven lodging this same complaint against our Catholic high schools, can we entirely escape this accusation?"<sup>3</sup>

<sup>3</sup> *Self-Revelation of the Adolescent Boy*, p. 162.





# Sanctifying Grace and its Social Implications

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CHRISTIAN living is the outer reflection of interior grace. All look admiringly and even affectionately on the persons, young or old, whose beauty of soul becomes evident in actions, work, and principles. There is in them a quiet strength and deep reserve, and not infrequently a tangible, physical beauty apart from attractiveness of feature. If the biography of a canonized saint is written with due attention to his or her actual life, this quality gives one a realization of why he could exert so much influence on all those whom he met, and why he was so beloved. The Curé d'Ars, Thérèse of Lisieux, Don Bosco, Mother Cabrini, and Mother Seton are some who well illustrate this proposition. Their real beauty of soul, that vivifying magnetism of sanctifying grace within, is the secret of their influence on others. When that grace is sufficiently intense, the countenance and manner become luminous so that one is aware of the veil-like relationship which body bears to soul.

These ideas can be summed up concisely in the words from Scripture, "All the glory of the king's daughter is within. . ." (Ps. 44, 14), which idea was used for the motivation of a course in sophomore religion based upon a study of sanctifying grace, the sacraments, prayer, and the Holy Sacrifice of the Mass. The class consisted of thirty-five girls, several of whom were above the average in ability. They were a wide-awake, energetic group whom any teacher would hesitate to bore with purposeless instruction. This is said by way of acquainting the reader with the hapless position of the teacher who not only had an aversion for the text but who had never before taught such young students.

## Doctrine of Grace and Beauty of Personality

The course was planned along these lines: to create the personal appeal in unfolding the doctrine of grace

and showing how that spiritual interior beauty which God sees, is likewise the only valid condition of exterior beauty of personality.

Four days a week for one semester were devoted to study of these doctrines. On Friday were discussed points of etiquette which took on an entirely new meaning when linked with the heavenly truths learned in the regular instruction. For a true Catholic, courtesy is more than a veneer of social polish. The teacher can demonstrate how good manners become a manifestation of that living charity within. Observance of the amenities of our society is meant to eliminate embarrassment through singularity of conduct, or to show consideration for others. What more could be desired to point up the possibilities of carrying out these simple rules in a spirit of charity, supernaturalizing the details of daily contacts, than relating them to the quintessence of courtesy rooted in charity for our neighbor?

## Courtesy, Good Manners

Apropos of this training there is the opportunity to point out the exquisite courtesy of Christ and His Holy Mother. They were the world's greatest Gentleman and perfect Lady. They understood well what was due the sensibilities of others. Their gentle refinement was the inseparable concomitant of their perfect grace and charity. The saints also, no matter how unlettered they were, exhibit this spirit of refinement.

It can be shown, too, that good breeding is rooted in humility and other virtues which strike deep into the life of sanctifying grace. The bold, noisy boy or girl, the braggart, the uncoöperative, often display these undesirable qualities because of an uncontrolled passion, such as pride or anger. Practice of the virtues of humility and meekness can be demonstrated as the most effective *sine qua non* of good manners. The skillful teacher can readily perceive all sorts of ramifications of the external effects of sanctifying grace and can lead her interested students to a keen realization of the practical aspects of a deep spiritual life.

This particular class never tired of hearing such admonitions as "Be you therefore perfect, as also your heavenly Father is perfect" (Matt. 5, 48); we are all called to be saints. We must live as God intended us to live, in union with Him through a life of grace and perfect charity toward our fellows.

#### **A Corollary: Understanding the Mystical Body**

It follows from the discussion that a most important corollary of this doctrine of grace is an understanding of the mystical body of Christ. Prayer and the sacraments enter here, the one to bind that body together, the other to renew the spiritual intensity of the supernatural life within. It is probably more advisable to teach the doctrine of the mystical body incidentally as one handles pertinent subjects. For instance, the inclusive character of the Our Father can be shown; it is not a prayer for one race or color but rather a prayer of all the human children of God. It is the opportunity to teach the doctrine of Christian internationalism, the true Atlantic Charter based upon the natural law and not upon Utopia. It is the opening wherein to renew the meaning of the corporal and spiritual works of mercy which so frequently, in our day, have lost their supernatural character.

The sacraments in this course were emphasized as real assets in the process of developing true personality. These students, like their elders, had become acquainted with the current flood of literature on how to develop one's influence, charm, and personality. It became a good laboratory exercise for the teacher to examine these articles with the class, to point out how superficial they are and how shallow is this type of charm, and then to demonstrate how lasting are the character effects of devout reception of the sacraments. Beauty of face and figure are transient things, very often the temporary result of faddish beauty aids; the beauty of character which comes of peace, peace with oneself, one's fellows, peace with God, and the peace of a good conscience—these alone are permanent beauty aids because they have the power to transcend the changeable physical accidents of this mortal life and to become ever more remarkable as the transient qualities fade. Students, especially girls of this age, are awakening to their attractive features and the uses to be made of them. Instruction of this kind can be a real factor in developing that real poise which comes of interior and outward well-being.

St. Francis de Sales in his *Introduction to a Devout Life* proposes this thesis: he would have Philothea be the best-dressed woman in any gathering impressing all with her poise and refinement. He would have her illustrate the attractiveness of a true Christian well aware of her power to exemplify the devout Christian by her knowledge of the amenities of life.

Far too long have Catholics squandered their power of leadership because they have neglected to relate their practice of religion proper to their daily duties and

social contacts. These impressionable young people, ripe for entrance into secondary groups, will quickly see the social advantages of deeply sincere goodness; the plain or less gifted among them will take courage and develop self-assurance; the well-endowed will learn how to utilize their power in a spirit of honesty and humility of soul. All can be taught the obligation of using their attractiveness of person to create a respect and love for good living, purity, devoutness, responsibility and exquisite charity. This is to live one's religion, not to put it on one day a week when one is obliged to worship God in a church.

#### **Study of the Holy Sacrifice**

The second semester's work followed logically from the instruction of the first. It consisted of a good, stiff course in the study of the Holy Sacrifice. Here again is found that social character, so prominent a feature of the Catholic religion. The sacrifice, these students learned, is not an isolated act of religion for one day in the week, but rather the unbreakable link which unites us to God. In Him we live and move and have our being; through Him we offer the only adequate worship to the Godhead; with Him alone do we live the fullness of our lives as human beings.

For this study of the Mass, two books were used: Ellard's *Christian Life and Social Worship* and Parsch's *The Liturgy of the Mass*. The first was used to develop the philosophy, the inner significance of the sacrifice, the *why* we worship in this manner. The instructor made a running commentary on the text which the students were required to take down in their notebooks. Whenever Scriptural texts were needed as illustrations these were assigned to groups the day previous. The students were thus given an integral part in the instruction; they were likewise drilled on certain ideas, such as definitions; short papers were assigned to crystallize ideas. Each day a quiz was administered bearing on the material explained the preceding day. In this way the deadening features of the lecture method were avoided.

Over and over again this study was related to the work of the first semester on grace and the mystical body of Christ. Over and over again the social characteristics of our worship were illustrated and emphasized. Over and over, the students were impressed with the necessity we are under of giving a *public* worship to God through the Holy Sacrifice; over and over was repeated the intimate participation in that sacrifice possible to each one, a member, as he or she is, of a royal priesthood, a chosen race. These students were deeply impressed with these considerations. They were initiated into an entirely new concept of the Mass; new, in that little attempt was made to study the prayers of the Mass as such, either their order or content. The important goal was to make them perceive the necessity and perfection of this act of worship together with their important part in it.

### Evolution of Mass to Present Form

The book by Dr. Parsch was used in a similar manner. Here the intention was to acquaint the students with the historical evolution of the Mass to its present form and to explain why we have such and such ceremonies. The nature of these acts became, thereby, more meaningful for them and there was less of the superficial onlooking so characteristic of the average attendant at Mass. Missals were used constantly in this part of the course to illustrate the construction of the proper parts, and to produce a more appreciative reading of them.

Dr. Parsch ably points out the changes in spirit from season to season, from day to day. He shows how the parts fit together logically in developing that spirit and he analyzes many of the Introits, Collects, and other prayers, pointing out their similarities, their progressive unfolding of the mystery, and their keynoting the dominant thought of the feast.

The full length Psalms were used to demonstrate the processional character of Introit, Offertory, and *Communio*. Since the instructor believed that familiarity with the Psalms and prayers of the Mass would awaken these young souls to their beauty, selections were made to be used as class prayers. For this purpose, several of the well-known Psalms were chosen: "The Lord is my Shepherd," the exquisite psalm and prayer at the incensing, "Let my prayer be directed as incense in Thy sight"; for Lent, "Out of the depths" at other times a Collect would serve, e. g., that for the seventh Sunday after Pentecost. These furnished variety; they prevented that mechanical repetition which so often is the fate of opening prayers, and they would illustrate how admirably these petitions focus the attention on God and one's humble attitude in prayer. Sentimental prayers lose their charm once a taste for these has been developed. To be aware of their chiselled beauty is a long stride toward appreciation of the objective character of the Holy Sacrifice.

The excellent diagrams in both these volumes on the Mass were reproduced on posters. One, especially, shows the coöperative nature of our worship: a priest offers the host to the Heavenly Father, Christ above him lifts His hands in a like gesture, and all about are the worshippers (pictures of ordinary people cut out of magazines) kneeling with hands upraised and all uniting in the *Suscipe* of the Offertory. Such concepts help to make real the corporative nature of the sacrifice and make more intelligible the mandatory character of attendance at it. No longer does the pupil go to Sunday Mass merely because the Church declares negligible

non-attendance a mortal sin, but rather because thereby is given to God that public worship so consonant with the status of His creature.

### Reaction of the Class

The class was thrilled with these new ideas. This was not a repetition of what had been learned from the grades on up but a challenge to their unfolding maturer minds, an appeal to their intelligent comprehension of the sublime and central act of our worship.

As in the first semester, Friday was used for a change from the solid every-day instruction. This day was given over to a paraphrased reading of *A Girl Grows Up* by Ruth Fedder.<sup>1</sup> It is a very good book, describing the various aspects of adolescent development and their effects upon personality. Great care was taken to interpret these pages in accordance with the teachings on grace, charity, and virtue given in the first part of the year. Self-interest was again evoked by showing how a conscious endeavor to build up a balanced personality would be a valuable contribution to, and even insurance of adult happiness.

By such means the class hours passed very pleasantly. The group was deeply interested even to the point of failing to realize the passage of time. There was a general feeling that the study was practical, different, and a very personal matter. Doctrinal instruction misses its mark if it becomes purely an intellectual exercise and fails to impress the will to execute in action the tenets learned. Far too frequently have religion courses omitted this training which alone implements action. No twenty-four hour a day practice of one's religious beliefs can ever result without adequate motivation. If the religion teacher is to follow the method demonstrated by the Divine Teacher, she will use this stepping-stone of the natural inclinations and interests of the fifteen-year-old girl or boy to build up her or his concept of things divine.

These young people are not averse to such instruction; in fact, they are greedy for it and coöperate with the teacher in a highly desirable manner. All this seems to fuse into the idea that if they are made acquainted with the *spirit* of the Church in place of an assortment of do's and don'ts, they are enthusiastically eager to revel in these facets of beauty so inherent in all the teachings of our holy religion. Then shall they too exemplify the words of the sacred writer: "All the beauty of the king's daughter is within," and show forth to all who behold them the effective attractiveness of their interior riches of sanctifying grace.

<sup>1</sup> Whittlesey House (New York, 1939).





# An Experiment in Pictures

By THE REV. EDWIN J. WEBER, S.M.  
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THOSE who are acquainted with the religion text, *Our Quest for Happiness*<sup>1</sup> (commonly referred to as the Cleveland system) know of the original art work in its pages. Illustrations are largely pen sketches, clear and detailed. These drawings, planned by Sister Mary St. Therese Dunn, S.N.D., M.A., and executed by Ernest King and (Miss) Mary Zimmer, may be integrated into the religion course or left to the modest rôle of satisfying eye appeal on the type page, according as the teacher of religion prefers. It would be a shame, though, to leave so wholesome and interesting an instructional medium unused.

## A Teacher's Approach

In a Mid-Western school where the text had been introduced in 1945 the teacher of religion for the ninth grade (*Our Goal and Our Guides*) was somewhat awed and fearful when approaching Section II of Unit III which dealt with the Blessed Trinity. He knew that his freshmen—all 53 of them in one room—were too young and unphilosophical to allow him to go into any great detail of metaphysical distinctions. He feared that explanations and questionings endured through 33 pages of text would thoroughly numb the general class alertness that had persevered appreciatively well to date. In the nine preceding sections of the first two units he had allowed considerable class freedom in discussing the pictures, designs, and sketches, frequently devoting an entire recitation period at the beginning of the section to such picture gazing and comment. The members of the class were willing to volunteer interpretations to the symbols used and the teacher would then clarify, correct, and enlarge upon them. The device had served reasonably well to fix the abstract to the concrete.

<sup>1</sup> By Rev. Clarence E. Elwell, et al. (Mentzer, Bush & Company, Chicago).

## Project: Reproduce Designs with Religious Interpretation

In keeping with this line of procedure, yet almost skeptically, he suggested to the class a long-range project. The aforementioned section contains many designs used as symbols of the Trinity, shamrock, *fleur-de-lis*, butterfly, lily, interwoven triangles, three states of matter, etc. The boys were to be given two weeks to reproduce carefully any 15 such designs with their religious interpretations. They were allowed perfect freedom of choice in their selection from this or any other book, in their method of reproduction. (Yes, even tracing and paste-ups were allowed!) During these two weeks no other written home assignment was to be given. The C. P. Lesh *Blue Books* were advised for the sake of protection and the boys were told that it would be to their advantage to have the work with them daily as it might happen that some parts of the class periods would be given to them for their work if they desired. Everybody had to do the work. Grades would be given. Students gaining the grade of 85% would merit exemption from some future written home assignment. Poor work would not of itself detract from their period average. Prizes were offered for the three best results.

The above little harangue was delivered shortly before the Thanksgiving holidays but no definite time was set. Upon the reopening of classes after the holidays, to the amazement of the teacher several of the boys reported having already started the project. The teacher was further surprised to note that these early workers were not the genteel "goody-goodies." In this case the surprise was pleasant and the teacher took advantage of an un hoped-for reaction. Another "pep-talk," setting of definite dates, repetition of the conditions of the work and prizes to be awarded, open forum on questions from the class—and the teacher began to think that his "last straw" plan had proved a lucky find.

The next two weeks were pleasant and busy ones during that freshman religion period. (Fortunately it



was scheduled from 9:00 to 9:50!) The study period supervisors lessened their complaints. But on the other hand, some of the subject teachers found themselves compelled to confiscate the masterpieces from one or the other overzealous lad. In the meantime the religion teacher explained, drilled, and quizzed on the essentials of the dogmatic material. Interest increased with the approach of the deadline. The number of laggards was so small that the teacher in moments of academic leisure at his desk frequently passed in review the working of the project from the very beginning to try to discover the secret of its almost alarmingly spontaneous acceptance by the class. There seemed to be nothing strikingly new or original in what was done even though modern progressivists might have dubbed the experiment according to their technical verbiage "a visio-manual approach to the instrumenting of student participation in project initiatives" (sic).

#### *Only One Student Failed to Respond*

At the end of the time allotted the assignments were collected. Only one student failed to respond. The

teacher's personality and the religion course did not agree with this student's temperament. The quality of the work showed that 75% of the students had taken great pains to perform well. Needless to say, the results were not always in proportion to their efforts, but a good third of the class turned in definitely superior work—the type that a teacher can find pleasure in examining. The board of faculty judges determined the three best as winners. By way of note, it must be admitted that the two papers showing the highest quality, painstaking care and initiative had to be eliminated from the contest part of the assignment because less than 15 of the designs were completed. Time was against these two students since they were scrupulously exact and were doing their work in color.

To this day the teacher marvels at the interest shown by such a high percentage of the class in a project that was almost an afterthought of the instructor. He would like to think that his own enthusiasm was shared by his students, but still has a secret misgiving that the secret of success lay in the promised awards to the three best papers: a monogrammed T-shirt and two small school pennants.

## *Sunday and Communism*

IT IS to be hoped that each word of the Pope's challenging homily [address to the men of Italian Catholic Action, Sept. 7, 1947] on the Sunday will be carefully weighed. There is inspiration in what he says, and elucidation, and there are rebukes and warnings, too. When he declares that "Sunday must again become the day of the Lord," he is reminding us that it is now something else, and our own observations, if honestly made, will tell us what that something else is...

The real purpose of "the day of adoration, of glorification of God, of the Holy Sacrifice, of prayer, of rest, of recollection and reflection, the day of happy reunion in the intimate circle of the family" has been drowned out in the craze for commercial entertainment, for boisterous excitement, for hurried excursions; yes, and there is outright violation of the commandment against servile work and there are indulgences so gross that the Pope says that through them "Sunday has become the day of sin."

This debasement of the Sunday, now all too obvious, did not come about suddenly nor did it come unnoticed. Plenty of voices were raised in protest as each step away from the real meaning of Sunday was taken, but they were shouted down or ignored. This paper, for instance, throughout its century of publication, has consistently appealed for right observance of the Sunday, and it has seen those appeals disregarded in the "modern" attitude that has come to prevail. Several years ago the paper campaigned against the proposal to legalize the Sunday showing of commercial motion pictures in Pittsburgh; for its stand it was called "puri-

tanical," "old-fashioned," "narrow-minded"; and then by a majority vote, the materialists of Hollywood were authorized to take over the Sunday and make it a day for increasing their profits....

The forces of Communism have taken no direct part in this perversion of the Sunday—they didn't need to, for the advocates of "business first" and "pleasure first" were succeeding without their aid—but it goes without saying that atheistic Communism would never be tolerant of having a day every week consecrated to God. Real Sunday observance would be a terrific obstacle to the Communist plan for drawing or driving the people away from religion. But, alas, in our blindness and selfishness, we have weakened and undermined that bulwark that would protect us against irreligion and injustice and their offspring—Communism.

The solemn alternative presented by the Pope is one we may well put before ourselves, each of us, next Sunday and every Sunday hereafter: "The result of the struggle between faith and incredulity," the Pontiff warns, "will depend to a great extent on the use that each of the opposing fronts will make of Sunday; will it be stamped clearly and unmistakably with the Holy Name of the Lord or will that Name be profanely obscured and neglected?"

And his final exhortation makes our duty unmistakably clear: "Go forth courageously to the work and help to give Sunday back to God, to Christ, to the Church, to peace and to the happiness of families."—Editorial in the *Pittsburgh Catholic*, September 25, 1947.

# Moral Bravery through Virtue

By SISTER MARY PHILOMENE, O.S.F.  
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SOMEWHERE in my reading, I came across this sentence, "The soul of a child is the loveliest flower that grows in the garden of God." What a beautiful thought! Catholic teachers are the gardeners who tend those lovely flowers. They cultivate and train them, and then present the beautiful flowers to God, the Creator of all beauty.

## *Fear as a Means of Discipline*

Preschool age is the period about which Robert Louis Stevenson wrote so beautifully in *A Child's Garden of Verses*:

The world is so full of a number of things,  
I'm sure we should all be as happy as kings.

To prevent unnecessary fears in very small children, the parents or nurse should avoid as far as possible the two natural causes of fear—loss of support and loud noises. The baby looks to his mother for protection; therefore, when he is nestled safely in her arms, is the best time to introduce him to strangers. The pet dog should be brought into the baby's presence when it is quiet, not when it is barking noisily. Another suggestion: Associate things that ordinarily arouse fear with laughter and playfulness. If the other children play with a barking dog, the baby will laugh and enjoy the fun with them.

Do not use fear as a means of discipline; for example, shutting a child in a dark room after having created a fear of the dark. Two types of children are likely to result from the use of fear as a means of controlling their behavior. One is the defiant child who gains control of fear and refuses to be frightened. The other is a nervous, timid child who is afraid of countless things. Both types are undesirable.

Children will love the soft, velvety darkness unless

they are made to fear it. Talk to them about the beauty of the night. God made the night; and every thing that He made is lovely. Night is the time for rest and sweet dreams. Out there in the darkness, the grasses, the leaves, and the pretty flowers are happy and content. The tiny insects and joyous birds nestle down to sleep. The animals lie close to the warm earth and rest. Did you ever sit quietly and listen to night sounds: the soft hum of the insect, the far-away bark of the dog, the drowsy lullaby of the mother bird, and the murmur of the breezes?

Lady Night brings a beautiful message  
In words of peace and love,  
As she comes, the brave, lovely herald  
From God in heaven above.

Who has not seen and felt the splendor of the night when the sky is filled with bright twinkling stars? We recall what the poet Browning said: "God's in His heaven and all's right with the world." Or we sing with Bourdillon: "The night has a thousand eyes."

## *Teachers Must Cultivate Love for Children*

Those who decide to enter the teaching profession must cultivate an understanding, sympathetic, and real love for children. Childhood should be a joyous time. God loves little children; He wants them to be happy. He made them for heaven; He wants to take them to heaven when they die. Remember, when He was tired after preaching to grown-ups, how He said to His Apostles, "Suffer the little children to come unto me" (Mark 10, 14). Do not invent a bugaboo to frighten small children. Let them lead happy, normal lives.

One day a little boy came running to me in the school corridor. Wringing his hands and crying, he said, "Oh please come into our room. The bogey-man is in the wall and is going to get me." The teacher had left the room for a few minutes and the little fellow thought the end had come for him.

After calming the boy's fears, I asked, "Who told you about the bogey-man, Jimmy?"

"Grandma," he answered.

"Jimmy, believe me, there is no such thing as a bogey-man," I said. A look of intense relief came over the face of that child, and looking earnestly into my eyes, he repeated:

"There is no bogey-man?"

"No, Jimmy, there is no bogey-man. Tell grandma I said so," I assured him. The grandmother, having rather old-fashioned ideas of discipline and not much knowledge of psychology, used the threat of the "bogey-man" to discipline little Jimmy when he was naughty. I made a special trip to talk the matter over with the grandmother. We decided to eliminate that dreadful old "bogey-man" from the child's life. After a few weeks Jimmy entirely lost the fear of the "bogey-man" and became a normal brave little lad who enjoyed his childhood to the full extent.

Boys and girls often have trouble at home which makes them irascible when they come to school. Then the teachers, students of psychology and people in responsible positions, must not add to the discomfiture of these children by blaming them for unpleasantness of disposition; but rather let the teachers try to help those children adjust themselves to their surroundings and to society. Be kind to them and teach them to face the responsibilities of life bravely. It can be done with understanding and sympathy on the part of teachers.

Many of us are familiar with the story of Lieutenant Commander Joseph T. O'Callahan, S.J., the heroic chaplain of the flame-ravaged ship, *Franklin*, in the second world war. Why did this priest of God show such fearlessness in the face of danger? Because he was good. A brave, virtuous man who had spent his life in the service of God, striving to save souls for heaven, he was ready to meet his Creator. When it came to the supreme test, Father O'Callahan showed his bravery.

#### *Poise and Self-Confidence*

Poise or balance is a natural gift, but through disappointment and defeat we become self-conscious. Teachers must seek to establish in the hearts of those under their supervision a confidence in themselves—confidence without arrogance. Arrogance or a too great confidence in oneself leads to contempt of others. This builds up an undesirable personality. The greater our abilities, the more humble we should endeavor to become. Remember that all our gifts come from God, and to Him we must render an account for the use we make of them.

Let children express themselves and encourage them to do so, even though the results may sometimes be rather ludicrous. Their span of life is short, their experience brief, and their vocabulary somewhat limited.

The following little story gives the teacher an insight to what goes on in the minds of children:

It was during the noon hour in our downtown grade

demonstration school that one of the teachers chanced upon a group of "bobby-soxers" gathered in front of the hall bulletin board deep in a heated argument.

"What's the topic of discussion, girls?" inquired the teacher.

One of the girls who seemed to be a leader answered with spirit, "Well, Sister, we don't want our feet showing in the picture."

A puzzled expression came over the face of the teacher. She glanced at the bulletin board, and the puzzled expression changed to an amused smile, as she read:

"At one o'clock we will take a picture of the entire student body."

The children in those grades were not accustomed to hearing the term, "entire student body." Hence, the literal interpretation of the words when they saw them on the bulletin board.

The mother or father should read to the children as soon as they are old enough to listen. When they enter upon school life, the teacher reads to them. This reading to children creates a desire in their hearts to learn to read. It gives them a vocabulary, and fills their minds with delightful thoughts. As children make progress in reading, they become self-confident and they are happier. Encourage the reading habit under proper guidance.

#### *The Shield of Purity*

An impure word is like a hand grenade thrown among a group of children. Religious teachers should, to the best of their ability, guard the innocence of children who are placed under their guidance. They should instill into their minds and hearts a love of purity, and train them to be brave in the defense of this virtue. "Blessed are the clean of heart; for they shall see God" (Matt. 5, 8). Have the children learn to quote from the Scriptures, just as they learn to recite poetry and to sing pretty songs. They will like it.

To ward off attacks on morals and virtue, one must carry at all times the shield of purity. The body through sanctifying grace becomes a living temple wherein dwells God Himself. This thought fills the soul with reverence. Saint Paul, speaking to the first Christians, said, "Know you not, that you are the temple of God, and that the spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are" (1 Cor. 3, 16-17).

In the story of the Holy Grail, a medieval legend, the cup used by Our Lord at the Last Supper vanished because of the impurity of the keepers. It was sought by the knights of King Arthur's court, but was revealed only to a pure, brave, and perfect knight, Sir Galahad, "the chaste," the son of Lancelot. The Holy Grail is a symbol of the Eucharist, and may also be taken as a symbol of happiness. It is not by the conquest of material things and the satisfaction of sensual desires that we succeed in finding the object of our quest for happi-

ness. Real happiness comes to those who lead a good life. Our Lord Himself, our great Exemplar, gave us an excellent example, for His whole life was one of work and prayer.

For small children the teacher may tell the story of the Holy Grail in a simple style that will appeal to the minds of the group. Give older boys and girls who can read any of the following:

*King Arthur and his Noble Knights*, by Mary MacLeod (The World Publishing Co., New York). *The Boy's King Arthur*, by Sidney Lanier (Charles Scribner's Sons, New York, 1917). *The Rosary Readers, Book 6*, "The Adventures of the Holy Grail" (Ginn & Company), page 276.

For high school students:

"The Holy Grail," by Tennyson, from *The Idylls of the King* (for boys and girls). *The Heart of a Young Man or Talks on Personal Purity for Boys*, by Rev. Lionel E. Pire (Frederick Pustet Co., 1931). *Helps to Purity* (for adolescent girls), by Fulgence Meyer, O.F.M. (St. Francis Book Shop, Cincinnati, O., 1929).

#### ***Influence for Good***

Some persons have much more influence for good with their fellow-men than others. This is because of their magnetic personality, remarkable courage, untiring zeal, or some other outstanding quality.

Recall the splendid example shown by the apostles when they started out to convert a hostile and pagan world, as well as the exertions of their followers in every subsequent age of the Catholic Church.

Saint Philip Neri, a forerunner of the Curé d'Ars and Don Bosco, had a remarkable influence for good on the youth who were drawn to him by his sweet and jovial disposition. He played ball with the boys and after the game lured them into the confessional. This great Italian reformer, coming at the end of the Renaissance, combined prayer, good deeds, and social service in his life. Thus he carried out the divine command, *Ora et Labora*.

By patience, kindness, sympathy, and understanding, teachers win the confidence of their pupils, and exert a great influence for good over the lives of the young people whom they direct and educate.

Alexander Pope has this to say: "Just as the twig is bent, the tree's inclined." Indeed I would not have you teach children to be rash. "Fools rush in where angels fear to tread." Train them to be good, law-abiding citizens. Show them wherein the danger lies, and impress upon their plastic minds the fact that happiness in this life and for eternity consists in avoiding evil and in doing good.

#### ***Definite Object of True Zeal***

To add to the happiness of others by teaching them to lead virtuous lives is the definite object of true zeal and is the most perfect exercise of Christian charity. Spiritual charity is superior to corporal charity; for while corporal charity attends to the needs of the body and is temporal, spiritual charity soars higher and has to do with the soul and eternity. Here is the exercise of Catholic Action. "Not that we are sufficient to think anything as of ourselves, but our sufficiency is from God" (2 Cor. 3, 5), as we read in the Scriptures. Our Lord was filled with zeal for His heavenly Father. "I seek not my own glory," "but I honor my Father" (John 8, 49, 50). All true followers of Christ possess this ardent love for souls. At the Last Supper Our Lord said, "This is my commandment, that you love one another, as I have loved you" (John 15, 12). God is so good that we must strive at all times to please Him by keeping His commandments.

Genuine love or charity ought to be chaste, upright, peaceable, sympathetic, general, resourceful, and active. This is making Catholic Action practical—a part of our everyday life. God is so good and loves us so much that we must strive at all times to please Him by loving His creatures.

The doctrine of the mystical body, which motivates Catholic Action, will be the source of innumerable saints during the future ages of the Church.





# Christian Literature: Its Place in the Latin Curriculum

By DR. JOHN N. HRITZU  
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THE DAY is not very far distant when Latin scholarship will recognize and appreciate the far-reaching and unlimited boundaries of Latin literature. In a previous article in the *JOURNAL OF RELIGIOUS INSTRUCTION*<sup>1</sup> I suggested the addition of the Latin New Testament to the Latin curriculum. What is classical in spirit and in style should not and cannot be excluded from the bulk of the tradition of our classical Latin literature. In the centuries which followed the pre-Christian era, it was especially the religious of the Church who had not only instilled the spirit of appreciation for Latin literature and Latin classicism, but who had actually preserved the literature itself. It was under the influence of the Church and her followers that Latin became established as the language of scholarship and learning. It was the religious of the Church who not only became steeped in the knowledge and endeavors of the old Romans, but who learned through careful and diligent training all the capabilities of the language of the old Romans and turned it into an effective medium of expression. It is no longer the arduous task of the admirer of the Christian writers to present lengthy arguments to justify the presence of classical Latinity in their works.

## *Christianity Proclaimed New Golden Age*

We are grateful to the Catholic University of America in Washington, D. C., and to its scholars, who have proved very satisfactorily to the entire world of scholarship that Latin classicism did not die an unnatural death with the advent of Christian literature. The names of St. Augustine and St. Jerome have now a familiar ring to the ears of many scholars of Latin literature. Less known, however, are the names of such illustrious writers

as Gregory the Great, Avitus, Prudentius, St. Leo, and Paulinus of Nola and a host of others, writers who are less known, not so much because they are deficient in Latin scholarship and classicism, but because Latin scholarship has not become acquainted with them. Christianity did not prepare the death warrant for classical Latinity and its literature; it proclaimed, rather, the beginning of a new era for classical Latinity, of another golden age for Latin literature, invigorated by the wholesome injection of a better-defined, a more clearly expressed, and a more thoroughly analyzed philosophy of life.

The Latin language, with its strength of expression and its correctness and conciseness of definition, became the medium of expression for this new philosophy of life. Far from endeavoring to destroy classical Latinity and its literature, Christianity made use of its energies to purify it from its maladies and used this purified distillation of an old Rome as the basis of a better analysis of man's problems and aspirations of a new Rome. Christian literature did not supplant, it simply supplemented and complemented Latin literature in its various aspects. Christian literature should not be disregarded simply because it is Christian in name and later in time, just as old Roman literature should not be disregarded simply because it is Latin in name and earlier in time. There is no sound reason at all to spurn Christian literature.

## *Christian Latin Literature Neglected*

It seems strange that, particularly in considering classical literature, the modern world should be inclined to accept and cherish antiquity. In other considerations, antiquity is regarded as old-fashioned and outmoded, and it is the modern that is recognized and accepted. We have remained quiet and complacent for too long a time in respect to Christian literature. Little has been said or done for it because little has been attempted. Many have never taken the time even to

<sup>1</sup> Vol. XVI, No. 5 (January, 1946), pp. 454-458.

look at the physical bulk of Christian literature. How many Latin students, not to mention non-Latin students, have ever removed from a library shelf even one volume of the famous Migne series, in which all the extant works of the Latin Christian writers are very carefully bound and preserved? Some of the best thoughts ever penned by Christian authors are to be found in these volumes; it is a disgrace, indeed an intellectual scandal, that they are very seldom read by those for whom they were especially written. Were it not for a few daring professors in some of our institutions of higher learning, they would never be removed, even for dusting purposes, from their definite place on the shelf. Students either are not acquainted with these works or else their importance has not been properly indicated or emphasized by instructors. Many of the latter, to be sure, are not themselves sufficiently convinced of the rôle that these Christian writers have assumed and should assume in giving new life to Latin classical literature.

It is not outright indifference or negligence on their part, but rather scepticism and uncertainty born of the spirit of intellectual inertia. Lacking sufficient information and definite conviction about the meaning of Latin classicism and the elements that conspire to beget classical literature, these instructors, some of whom have been the recipients of good training under apparently competent professors, have fallen in line with a host of others in accepting as non-classical everything outside the chronological limits of the classical period of the old Roman literature. The foregone conclusion of "non-classical" has ever been ready on the lips of even the well-meaning among scholars. To destroy this long-fostered and well-rooted misconception of the presence of a classical tradition in the works of some of the better talented representatives of Christian literature was an extremely difficult struggle against great opposition. The battle to win a deserved place in the Latin curriculum for the illustrious but lesser known lights of the Latin Christian world may prove just as arduous and long drawn out.

#### *Latin Christian Literature Had Golden Age*

Latin Christian literature, like pre-Christian literature, had its golden age. In this article I shall not endeavor to prove the superiority or the inferiority of one of these golden ages. The golden age of Latin Christian literature was recognized as such for centuries, not only by the religious schools but by the secular as well. The various Latin Christian authors, whom we shall discuss later, occupied a prominent place together with pre-Christian authors in the Latin curriculum of the schools of the Middle Ages. It was only the damaging and effective criticisms of the Renaissance humanists that temporarily deprived these Christian classics of their rightful place among the immortal classics of the past. They will again see their day of victory and they

will be placed once again in the Latin curriculum of the schools.

If the modern scholars will only listen to the voice of the past and credit the criticisms of a scholar of the past, they will find sufficient evidence to give honorable classification to the compositions of Latin Christian writers of the early centuries. Several Fathers wrote biographical studies of the various Christian writers and attempted to include a critical evaluation of their works. The most important of these is St. Jerome's famous *De viris illustribus*. This work, the first that we possess on the history of Christian literature, covers the period from St. Peter down to Jerome, giving the title and purpose of the works of the early Christian writers. St. Jerome may have allowed his feelings for these Christian writers to influence his opinions and reactions; but history has proved him right in giving high praise to these writers who have enhanced the beauty and increased the importance of pre-Christian Latin literature. I pronounce no anathema upon pre-Christian literature. We should always praise the good in pre-Christian literature, just as St. Augustine, St. Jerome and the other Christian writers did. But, in due respect to literary justice, we should never cease to sing the praises of Christian literature, when it is deserving. Students who have never studied Latin Christian literature deeply will find many happy surprises in store for them.

Many factors conspired to set up unfair barriers between pre-Christian and Christian literature. Language and style, like all living organisms, pass through various stages of development. It is not profitable and fair, therefore, to draw absolute conclusions and to level absolute criticisms. Practically all other Christian writers received valuable instruction in the arts of rhetoric and grammar in schools whose principles of writing were somewhat different from those in schools established during the pre-Christian period. The Christian writers tried, however, to preserve as much of the pure rhetoric of Latin literature as was fitting to the times and to the subject-matter. Rhetoric had been mainly employed in some models of pre-Christian literature as an end, not as a means to an end. Consequently, the language and the style of these works are very highly polished and rhetorical; and they have caused overzealous enthusiasts to break out in ecstatic joy and applause for the pre-Christian literature. Christian Latin literature, always employing style as a means to an end, has at times sacrificed stylistic purity for the sake of purity of truth. What it lacks in actual literary qualities, it more than makes up by a seriousness of purpose and a lively sense of conviction. It has sacrificed some canons of literary taste for the canons of eternal truth.

#### *Latin Curriculum Stereotyped*

The Latin curriculum in the high schools and colleges has become stereotyped and standardized in the inclusion and exclusion of various courses of instruction. Time has preserved places of honor in the curriculum for such

masters as Cicero, Virgil, Horace, Caesar, Livy, Pliny, Plautus, Terence, Tacitus, and Ovid. The consensus of scholars throughout the ages has deemed it wise to award to these gifted men the coveted place which they so richly deserve. They proclaimed general truths found in the philosophy of life of their times, even though that philosophy was limited in scope and was not universal, in a style that has been accepted by later generations as the standard for prose writing. Those who have been responsible for this selection of authors deserve praise—indeed high praise for the wisdom and sound judgment which they exhibited in their selection. It was through no malice or forethought that they did not include in the original selection the famous Christian writers. The problems of time and investigation may have been their worst enemy. It is now our serious duty and obligation to complete the selection which they began and to enrich the Latin curriculum with the compositions and masterpieces of the Christian writers who are now being recognized as worthy representatives of Latin literature.

It is a real indication of unbiased judgment to include in the illustrious group of pre-Christian Latin writers those worthy and distinguished admirers who have now earned the reputation of catching the true spirit of classical Latin expression and of employing the language as an admirable means of expressing more exactly and more fully the general truths of man's existence and the meaning of the real philosophy of life. It was the full conviction of this thought that influenced me to examine the contents of Christian literature and to choose representative types to correspond with the standard types of pre-Christian literature that are generally read and enjoyed in the Latin curriculum. Not every writer whom I have chosen as the Christian representative in each of the various fields of Latin literature is entirely and always classical in style according to the strict golden age standard of composition. We can level the same criticism against many of the standard authors of pre-Christian literature read today in the Latin curriculum. Writers like Plautus, Pliny, and Tacitus are no closer to the golden age standards of Cicero than some Christian writers in our selection. We must never forget that language and canons of style change and develop with time just like every other living organism. Late Christian and medieval Latinity have a standard of their own, like early and silver Latinity and very often it has been preserved by the Christian writers. But whatever difference there may be in actual stylistic qualities and theories is more than compensated for by the deeply religious nature of the subject-matter of the Christian writers.

#### *Philosophic and Emotional Appeal of Christian Latin Literature*

One of the more desirable qualities admired in the pre-Christian literature of the better representatives in the various fields is the depth of its philosophic and emo-

tional appeal. How much more profound, pure and, therefore, more admirable is the depth of the philosophic and emotional appeal of Christian literature! I cannot stress too often or too ardently this all-important consideration of the religious nature of the subject-matter of Christian literature. The real purpose of any and all types of literature is, after all, proper instruction for the attainment of moral and spiritual perfection. The real effect of great literature is to transform mediocre people into good people and the good into better people. If literature does not realize that aim, then it is neither great nor good, but bad. How scholars were able to keep their eyes closed for so long a time to the genuine benefits to be found in Christian literature is a riddle, at times an unsolvable one. All Catholic schools of higher studies should be more than eager to include a selected list of Christian Latin writers not only in the Latin curriculum but even in a general literature course. Christian literature is not church history or church literature; it is, in the real sense of the word, a continuation of true classical literature, that is, truth and beauty of expression.

How many Latin scholars have ever entertained the idea of reading as supplementary material in a Roman comedy course, the comedies, for example, of the Benedictine nun Hroswitha, the so-called German Terence of the tenth century? How many have ever even considered the possibility of reading the Christian letters of St. Jerome (the Christian Cicero) or those of St. Augustine in a course dedicated to a study of Latin letters? Suetonius' *Lives* and Tacitus' beautiful biography of his father-in-law, Agricola, for whom the work was named, are considered to be worthy models of biographical writing in Latin literature; but why should it require a lengthy presentation of facts and reasons to justify the presence of St. Jerome's *Lives* in a course dedicated to biography?

In studying the pre-Christian Latin writers, the scholars must undoubtedly have proposed to themselves this kind of question: What type of composition would have come from the pens of pre-Christian writers like Cicero, Virgil, and Horace, had they possessed Christian revelation on the truths of God's world? A partial but practical answer to this question has been found in the literature of the Christian writers. In one sense, therefore, we could be tempted to say that a Jerome and an Augustine are greater writers than a Cicero and a Virgil. But such comparisons are unfair and consequently unreliable, for they can become extremely invalid and illogical. The fullness of the thimble is no less complete in its perfection than that of the ocean. Latin scholars, who are convinced of the continuity of classical literature, will realize that the existence of such periods in Latin literature as the golden, the silver, the medieval, etc. (all of which indicate simply the phenomena of some philological, grammatical or phonetic changes) is of minor importance provided that the all-important feature of the spirit of Latinity and classicism is present.



A St. Jerome, therefore, or a St. Augustine can be just as close in spirit to true classicism as a Plautus or a Cicero.

#### ***Catholic Schools Should Always Retain Latin Classics***

Before saying much more about the worth and value of Christian literature in the Latin curriculum, I suggest a possible curriculum, in which the pre-Christian and the Christian writers would play their respective rôles. In doing so I shall pay especial attention to the courses regularly offered in high school and college. Many public school systems have either curtailed the program of the Latin curriculum or have entirely abandoned it. It becomes imperative, therefore, for the Church to assume its rôle of transmitter of the Latin literary legacy. Even if all systems of education should decide against classical literature, the Catholic high school and college, in particular, should see that the Latin classics are never removed from the curriculum of its institutions of higher learning. Volumes containing the best expressions of the best minds in all periods of Western civilization should never be left to whims and fancies for their preservation. The addition of the Christian writers to the regular Latin curriculum may create a problem in regulating the school program. It appears serious only on the surface. The Christian writers would not replace the regular courses, nor would they be added as separate courses entirely. They would be integrated with the regular courses. The instructor himself could apportion time in his regular class and satisfy the needs of the course. Catholic school systems should be more than willing to make the necessary adjustments and sacrifices even to the extent of scheduling the Latin courses every day of the week to enable the students and the curriculum to do justice to so rich an addition to the field of Latin literature. Much time that is otherwise spent and wasted on unnecessary activities could very profitably be used to better advantage. The solution of the time problem would be the private concern of the school. Rest periods and vacations are necessary for hard-working students; but it is surely an indisputable fact that too many students in high school and college have too much (non-profitable) time to themselves. There are many

students, for instance, who never make use of Saturday as a class day. A six-day school week in the college is a splendid way of overcoming the problem of shortage of time.

#### ***Deserves Important Place in Latin Curriculum***

Christian literature should have an important place in the Latin curriculum of all schools, in particular of Catholic schools. In this present suggested plan of instruction, I have limited myself to a consideration of the works of the religious in the West during the first ten centuries. I am concerned especially with the golden age of Christian Latin literature, whose limits cannot always be definitely defined in chronological divisions. The tenth century gave us the most important feminine representative in the field of Christian Latin comedy. In a later article I shall appraise the works of the Christian laity beyond the tenth century and indicate the place that such eminent writers as Dante, Roger Bacon, and Sir Thomas More should occupy in the Latin curriculum. The Christian laity enriched the extent of Latin literature with their classical writing, especially in the earlier centuries, although they were small in number. It is primarily to the religious that credit is due for maintaining the progress of Latin literature.

Many scholars have developed an attitude of indifference to the Latinity of these Christian writers because of the erroneous conclusion that the language employed as a medium of expression for religious purposes must necessarily be an inferior type. Latin was the language of the scholar and the student; all scholarly work and correspondence was carried on in it. Latin was the language of the educated, and the religious were in a better position to become acquainted with the real power of the language since they had to use it constantly in their zealous work of teaching the truths of the Church defending its doctrines.

(EDITOR'S NOTE: Part II of Dr. Hritz's discussion of Christian literature in the Latin curriculum will appear in the December issue of THE CATHOLIC EDUCATOR.)





# Pageantry

By SISTER M. LUDMILLA, O.S.B.  
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**A**SA means of awakening interest, instilling knowledge, and inspiring the will to higher things, pageantry certainly has an outstanding place among methods of educating. The term, *pageant*, as now used, means a dramatic representation of several scenes in tableaux or as short dramas, which are united by prologues.

Pageantry appeals to elemental and universal instincts. It has found favor in all times and among all peoples. They have an inborn desire to express the facts of life poetically and artistically. The old and young delight in the sensuous symbolism in which pageantry abounds. Educators and community leaders capitalize on these natural desires. They realize the value of presenting historical events in this realistic form. Thus pageantry is used as a fitting method of celebrating festivals, whether city or national. The pageant parade has become a common feature of anniversary celebrations. Floats, tableaux, and cavalcades are used to show scenes in the past history of a town or the nation. In this way local pride and patriotism are refired. It is advertising for a community and teaches valuable lessons of coöperation and common endeavor.

Pageantry has come down to us from the very early ages, when miracle and morality plays were used as means of entertainment, as well as means of teaching. American pageantry has now grown into three types of presentation: the parade, composed of floats and marching groups; the out-of-door performances, on a grand scale; and the indoor performances, on a smaller scale.

## *Great Educational Possibilities in Use of Pageantry*

In our educational institutions there are great possibilities in the use of pageantry, especially when the form is adapted for indoor performance, and within the scope of a small group of performers. The seasons and weather

are not hindrances to indoor performances. The entire school, both teachers and pupils, work hand in hand, thus giving valuable lessons in unity and coöperation.

In religious pageantry, many presentations are being given on a grand scale, like those at Bruges, Belgium. The feast day processions, with groupings of performers, depict incidents in the life of the saint who is honored.

Easter pageants attract a great concourse of people. The small city of Lawton, Oklahoma, presents one every year. At one time before the war it drew 250,000 persons. Other pageants are given to present an idea and an ideal. A pageant of this type was used in Tulsa, Oklahoma, to convey the beauty and meaning of Gregorian chant to lay people.

Our church history and our doctrines of faith and morals offer much splendid material for pageantry. These Catholic teachings can be presented to non-Catholics effectively by means of pageantry, and thereby many misimpressions can be cleared up. In the early days of the Church much pageantry was used to instill lasting lessons into the hearts of the people. In our present day we could use more of the same type of teaching. But we must always be on our guard against the least irreverence.

## *Many Things Taught by Pageantry Today*

One teaching Sister, during vocation week, presented a pageant to nuns and monks of various orders. She had the children robed in the habits worn by nuns and monks. The pupils gave a short history of the various orders and depicted the main activity of each. In many places the parishioners present a Christmas pageant before the Midnight Mass. Again, the mysteries of the rosary and the stations of the cross are presented in tableaux with prologues, accompanied by appropriate music. The Knights of the Altar may have a delightful experience in organizing and presenting a pageant of the externals of the liturgy, showing the symbolism of the sacred vessels and vestments

and the connection they have with Christ when He lived on earth. The meaning of the Divine Office could be manifested vividly to the laity by pageantry. Our position in the mystical body can be taught through a Mass pageant.

For instance, in a pageant of the Mass, even the younger pupils would understand more clearly how we join with Christ and with Christians of all ages in the Holy Sacrifice and make an offering to God the Father, if presented in pageantry somewhat like this: A table is prepared as an altar. Back of it is a large cross. A child stands before the cross to represent Christ. As an introduction, a reader explains, "Christians of the past have joined with Christ in offering the Holy Sacrifice." A child or a group of children representing Christians of the past walk up to the child representing Jesus and join hands with him. The reader continues, "We join these Christians and unite ourselves with Christ." A child or a group representing Christians of the present walk up and join hands with the others. The reader continues, "Christians of future generations will join us and unite themselves with Christ in His sacrifice." A child or group representing the Christians of the future generations join hands with the others.

#### ***Making the Mass More Vital in Lives of Children***

We can make a living lesson of the *Confiteor*. Children are grouped by the cross in a semi-circle. They represent the saints mentioned therein. A boy, vested as a priest, says the *Confiteor*. While he mentions the saints' names he makes a humble gesture toward the children representing the former. When he asks them to "pray to the Lord our God," the children representing the saints make a pleading gesture toward the child representing Christ, and he makes the gesture toward heaven, symbolizing their united plea to God the Father.

The same procedure is followed when the *Confiteor* is said by a group representing the congregation.

During the Offertory several children from the group representing the congregation mention aloud what offering they are joining with Christ's offering. For instance, "I saw a beautiful rose this morning. I want to praise God who made it. I join my praise with Christ's. Together we offer our praise of God the Father and the Creator of all His beautiful creatures." "I join my 'Thank you, God' with Jesus' thanks for giving me the grace to be patient under trials," "I join my patient suffering of pain to Jesus' suffering as a payment for the debt of sin." "I join with Jesus to ask God the Father for the graces I need this week."

#### ***Value of Pageants to Children***

In the practicing of such pageants the pupils will become more and more conscious of the personal offerings of praise, thanksgiving, atonement, and petition they can join with Christ's offerings, thus making the Mass more vital in their daily life.

In learning a pageant of the liturgical year the pupils would realize more clearly that feast days are not merely segregated events but parts of a whole structure. They would see more readily that seasons and feasts flow into one another. They would learn the symbolism of colors and the liturgical hymns of the various seasons. It would help them to be more conscious of the temporal and sanctoral cycles as units which recur yearly and the bearing they should have on their own lives.

Since we are dealing in the formation of mentality or rather in the formation of souls, may it not be that greater use of suitable pageants would be another tool in our hands to help our pupils' thoughts to be more Christ-centered than self-centered?



# The Challenge to Catholic Educators

By SISTER MARY DOROTHY, R.S.M.  
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"GOING therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28, 19). And Christ founded His educational system. Note well the presence of the adjective "all." The Catholic Church has always been the stellar exemplar of democracy. From the time when Christ first chose a group of ignorant fishermen to be the pillars of His Church, the word *Catholic* has been synonymous with *democracy*. It has connoted a sort of brotherhood which did not confine itself to the religious aspect of life; it permeated even the social, and specifically the educational spheres of human activity. Let us beware, collaborators; for herein lies a strengthening factor in the extension of Christ's kingdom—our democracy!

Through the years the Catholic educational system has shown its undeniable relationship to Holy Mother Church by coöperating in the various works of soul salvation. The reward to us has been commensurate with our efforts; we have been recognized by even the anti-Catholic forces as an educational system to be respected—and feared! Since we are such an integral part of the Church with which the Holy Ghost will abide forever, we too recognize His guiding presence.

## *Teaching Assigned to First Shepherds*

Teaching was assigned to the first shepherds of the flock; for Christ, omniscient, recognized that knowledge is an asset to His service. He knew that, just as it is a powerful ally, it can become a distorted weapon with which souls can be severed from Him. We can readily see this distortion in the hands of Communism. Does it seem illogical to attribute to this supposition His words, "Going therefore, teach ye all nations"? "Teach and baptize" is the command of Christ to us all!

All this chain of thought is meant to displace what

might become a sad reality—that we, Catholic educators, might "fall down on the job." Some will say that this is mere argumentation; that we are making a mountain out of a molehill. But—mountains can be undermined by molehills! Furthermore, can we who have espoused the cause of Christ deem trivial anything that might interfere with the salvation of souls? No, this is not mere argumentation! It is an attempt to uphold Catholic education as others have upheld it through past years; it is an effort to show what is perhaps so close that we cannot see.

## *Aping Other Systems*

Yes, it seems that the atom bomb is not the only new thing under the sun. We, the Catholic educators of youth, are beginning to revolutionize our school systems. Christ said, "Teach ye *all* nations," but we are attempting to improve upon that! Yes, we who have given up modernity to cling to everlasting values are becoming fashionable! Unbelievable but true is the startling fact: We are aping other educational systems!

It was not very long ago that we opened our schools and our hearts to all our Catholic youth, and even some non-Catholics who sought our help. We did not consider to the point of exclusion whether or not they were pupils of superior intellectual knowledge. Today, however, there is a noticeable tendency in our school system to accept only those individuals who can maintain an average scholastic record. Some schools have even expelled pupils who failed in their subjects; other schools have refused to accept anyone who cannot meet their educational standard. I speak here of high schools rather than of our elementary schools. What reasonable argument can be offered in rebuttal? That our schools must produce scholastic attainments equal to and surpassing those of public school systems? Nonsense! All along the way we have done this. Besides, we are working for *souls*, not *scholarships*! We are working for God, not state requirements. God and

souls the goal—meeting state requirements and scholarships the means! We must not be fashionable private schools that cater to the mentally elite.

### ***Important Thing to Learn***

It is an admitted fact that the individual with an average I. Q. has an equally high knowledge of his moral obligations. These souls, therefore, do not need us so much as the pupils who have to struggle to get a passing mark. The principal objective of Catholic education is to form the character of the individual to the image and likeness of God; to teach people to make their way in life meritorious of a glorious eternity. Do only the superior minds have souls?

What matters it in the eyes of Jesus Christ that some of our students fail in the secular subjects as long as they learn how to live—and die? Year after year, religion class does something for even the most mentally unfortunate pupil. He can attain a passing mark in religion when he cannot reach it in other subjects. Are we to deprive him of this one accomplishment when he reaches high school age? He is not so moronic that he does not realize that he is unwanted. For some individuals there is no joy, no taste of life, either religious or social, no taste of love, nor feeling of solicitude for him outside the Catholic high school. Sent from one of our schools to a public high school for one of the divers reasons, "filled to capacity," "low average," etc., he is left no alternative. He becomes just one of a student body, either to swim or sink, and to be the ignorant sponge absorbing all kinds of un-Catholic, perhaps immoral philosophy. This is a type of food for the anti-democratic faction fighting against our God and our government today. Other hands are waiting for those whom we reject.

We might well apply the thought to these pupils, "The stones that *we* builders reject," the same are cornerstones for others. Many who have attained their fifteenth year refuse to continue their schooling after their dismissal from one of our schools; they go to work knowing only one side of life.

### ***Two Avenues Open***

Will you say that we have not enough room to accommodate all who knock at our doors? We have two avenues of Catholic action open to us; first, use the money that is spent on so many non-essentials that

merely make our schools modern to build more classrooms to make God loved! Second, if we must exclude some, let us not set standards; we can accept those who apply first. It is not the buildings or the equipment that make any system of education; it is the teachers. We either make or break, build up or tear down the characters entrusted to us. One of the most discouraging events in the life of a religious teacher is the knowledge that the work of eight years of Catholic elementary training will be demolished by expulsion or rejection from a Catholic high school. I might add here that I do not expect our collaborators in the high schools to agree with the argument presented in this article, and also I suppose that they have already charged their guns with objections!

### ***Trouble Makers***

What about trouble makers? Should we refuse or dismiss them? Our Divine Lord tells us that He came not for the just, but for the sinner. Will not one such character despoil or influence the entire class? No, for the others are exposed to religious instruction, as well as to our guidance. If we rid ourselves of our "keys to heaven," send him to a school where his companions are not armed with religious instruction, anything can happen. Christ did not fear that Judas' presence would contaminate the characters of Peter, James, and John.

It is easy for us to be deluded, and to continue in the trend of other school systems. We start in details which seem plausible enough to us. It is good for us to stop and compare our own present-day Catholic system with the system of the Divine Teacher, to see if our ideas coincide with the pattern He has created for us. Psychologically, socially, ethically, He is the Model Teacher and Founder of the "ever ancient, ever new" Catholic school system. He had to send the Holy Ghost to enlighten His pupils but He did not send them away! He had not whereon to lay His head yet He accommodated those whom the Father gave Him. Peter, James, and John were not learners, but they were lovers!

There is no Scriptural authority which promises eternal glory to teachers who instruct in mathematics, or science, but there is a very definite consolation in this, "They who instruct others to justice (knowledge and love of God and neighbor with corresponding duties toward each), shall shine as the stars for all eternity" (cf. Dan. 12, 3).





# The Physical Equipment of Schools

By THE REV. THOMAS F. COAKLEY, D.D.  
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THE physical equipment of schools is a very broad subject. In this and in following articles, the expression will include almost everything except teaching and administration. There will enter into the consideration of the problem, for instance, the design of the building; its structural materials; the style of architecture used; the general plan of the building with regard to its orientation and the question of admitting as much sunshine and daylight as possible; whether the school is to be erected in the city or in a country district; the character of the parish and its probable future development; the amount of land available for the probable growth of the parish; and the exact location of the school in a group plan of all the parish buildings.

These articles will consider briefly the physical equipment of schools in parishes where no Catholic school now exists, and some hints will be given as to what not to do as well as what is suggested in providing for their design, construction, and installation.

## *Simplest Plan Is to Employ Architect*

The simplest and least expensive way to solve every parish problem concerning the physical equipment of schools is to employ a good architect. The more experience he has the better, and the more familiar he is with Catholic people and Catholic practice the better still. This means that Catholic architects ought to be employed by the Catholic Church for the purpose of designing Catholic parish buildings. It is ridiculous and at times scandalous to see the way the Catholic clergy frequently employ heretics and infidels to erect their Catholic buildings, and ignore very competent Catholic architects in their own cities and dioceses. Sometimes very disastrous liturgical results are experienced from employing non-Catholic architects, who know nothing of Catholic faith and practice. If the

Catholic Church is to be the mother of the arts, as so many priests loudly proclaim from their pulpits, we should employ Catholic architects for the Catholic buildings we have to erect. A good architect will produce great savings. But he should be paid his regular, official, established fee for his professional services. Sometimes it happens that those who engage an architect refuse to pay him because they do not use his plans, which have cost him much time and money in office expenses and for draughting. This is on a par with ordering a suit of clothes from a tailor, and then refusing to pay for it; the only difference between a pastor who does this and Jesse James the bandit is that Jesse used a horse.

If possible, the architect should be called in consultation before a site for the parish plant is selected. That will be additional insurance against purchasing too small a site or a bad location or a site that has not the proper soil for foundations to be solid and dry.

## *Architect Should Have Free Hand within Budget*

When a competent architect is selected, he should be given a free hand, within the financial limits set for the building project. Every good architect will work within the budget given him. When he is given charge, the pastor and the church committee should not interfere with his design, once it is accepted. Changes in plans after building operations have begun are very expensive; they delay the work and they are not always satisfactory. No architect worthy of the name would build a miniature St. Peter's at Rome for a small parish, hence he should be trusted if he is warned in advance of the amount of money the pastor can afford to spend.

If, however, the architect is interfered with at every turn by the pastor, or the assistants, or the Sisters, or the church committee, do not be surprised if many complications arise to make the finished product less worthy than it would have been had good sense and sound business practice prevailed in dealing with the architect.

People who would not think of entrusting their bodily health to a cheap and inexperienced physician or surgeon will unhesitatingly entrust their expensive building program to an inexperienced architect, or to one who is not an architect at all, simply because he is cheap. A cheap builder or contractor or sub-contractor will turn out a cheap building, and as long as it stands it will be a finger of scorn to upbraid those responsible. Solid, substantial materials that are seasoned and will last are the least expensive in the end, and a first rate architect will guide a pastor in the selection of the proper and least expensive building materials.

A first rate architect will know how to organize his materials, and save money for the parish. For instance, as a matter of economy he will almost invariably use local materials, when they can be obtained in satisfactory quality and quantity, and thus save ruinous freight rates. Instances are not rare where parish buildings are constructed of materials hauled immense distances, when others just as effective and colorful could be obtained nearer home, and thus much money be saved. Historically all good architecture rises out of the immediate surroundings, and the great architectural monuments of all ages bear witness to the employment of materials near at hand.

Some Catholic Church authorities insist so much upon economy that they do the Church a great injustice. First of all, good architecture is not necessarily expensive architecture. Advertise your poverty if you wish, but do not at the same time advertise your ignorance and bad taste. Some of the least expensive churches in the United States are the most beautiful architecturally and artistically. If those who built them had only brick to work with, they made a noble thing out of a church by the loving and intelligent manner in which they laid up the brick in their walls, by the color of the brick, and the contrasting mortar. Extravagance is a sin, in which no good architect will indulge. Practically all architects are most anxious to save as much money as they can for their clients.

#### *Style for School May Change to Suit Purpose*

It frequently happens that some of the parish buildings are erected in pseudo-Spanish, Saueresque, Romanesque, Larimer Avenue Renaissance, or other more or rather less historical styles. When the time comes to erect the school, that style need not be followed. There are ample historical warrant and many practical reasons for change of architectural styles. After all, a school is not built for the purpose of being looked at. It is for use. Its purpose is purely functional; it should be designed in cold blood as a practical reality; all ornaments are useless in a school designed to teach pupils. The purpose of the architect should be to see that the students can spend their time in the school rooms without distraction; that they have the required amount of air and light and space, and all necessary sanitary surroundings that will make for comfort and health and

scholarship and discipline. A school building designed in this way and planned from the inside out, will be a thing of beauty because it is designed upon normal, rational, sensible lines.

Due importance should be attached to the orientation of the building so that it gets the maximum of sunlight; this is frequently a bit difficult in city areas where land is valuable and space is scarce. But attention should be called to the very extraordinary advances in school construction in many of the western states at the present time, where the practice is frequently to build schools of only one story in height and one room in width. This plan gives a marvelous opportunity for superb light control. The light often comes from overhead windows in the roof, when the building is two rooms in width, and as a consequence, it closely approximates daylight and results in a large number of other advantages, such as the elimination of fire hazards, ramps and stairways. Of course, this is only possible where land is relatively cheap, and it would be impossible to achieve in crowded urban areas.

#### *A Reasonable Debt Justified*

The physical equipment of a school will depend in an ultimate analysis on the amount of money available for the project, and whether the future of the parish warrants incurring a reasonable debt, if sufficient funds are not on hand. Where the life of a parish is reasonably secure and a healthy growth can be predicted, there is no reason why a manageable debt should not be permitted. The people of this generation will then enjoy the maximum of school facilities; these will be handed on to future generations, which in turn should be expected to pay their proportion of the cost of the advantages they will enjoy.

Of course, it would be a very wonderful thing if we always had on hand the money required to erect any new buildings we plan. But to wait until we have this fortunate situation arrive usually necessitates a long delay; it means that the people of this present generation are paying for what the people of the next four or five or more generations will enjoy without any corresponding outlay or sacrifice on their part. There is no valid reason why future generations should be handed free, gratis, for nothing, a perfectly equipped parish plant. Each generation should pull its own weight, hence a reasonable and easily amortized debt is not an unreasonable thing in the eternal life of the Catholic Church.

The complex nature of school activities makes it imperative in any healthy, growing parish to purchase enough land at the beginning to cover the necessities for all future growth: an entire block of property if possible, and on a main highway, so that the parish buildings may be sermons in stone proclaiming to a materialistic and heathen generation the supernatural truths of the Faith to hundreds of thousands of passers-by. Many financial embarrassments of pastors are due to the fact that not enough land was purchased

when the parish was founded. Almost any one could make a fairly long catalogue of disjointed and unrelated parish buildings that were built up in dislocated units in haphazard fashion. Not rarely do you see a parish plant located on two or three different streets.

The physical equipment of schools will depend in great measure upon the probable future of the parish, numerical and financial. A school intended for a rural area will not need anything like the specialized equipment that is required in a highly developed urban area where the people expect more from the parish. The silent lessons of a beautifully designed and perfectly equipped school will work wonders on the children who attend it. Beautiful appointments will persuade the children and their parents to dress better. Their manners will be more gracious; they will be neater, better groomed, quieter in their contacts, more gentlemanly and more ladylike in their deportment, all because of the beautiful building they inhabit that quietly and continuously impresses its character on them. And this is one of the hidden advantages of a school whose physical equipment is the last word in sparkling modernity and good taste.

#### *Full-Time Use of School*

The physical equipment of schools will also be determined in some measure by the Catholic activities in the parish after school hours. There is a growing trend discernible in this country to put our Catholic schools on full time by having them used in the evening for adult education. This will be a factor in equipping the school with facilities to serve the comfort and needs of adults.

To spend a large amount of money on a school and then to use it only during five hours a day is not putting the parish facilities to their best and fullest use. And it is idle school equipment, free from taxation, that often excites the cupidity of tax collectors, who see costly unused plant and equipment not being utilized to their utmost.

A further essential feature of modern schools is provision for athletics and physical culture, all of which requires the use of a gymnasium and a playground, without which no modern school can be called complete and modern in any sense.

Still another essential feature of the physical equipment of schools is an ultra-modern cafeteria. The pastor these days who runs a modern school must also run a modern restaurant. And this brings in its train a great variety of problems, not the least of which is a financial one.

Many years ago a pastor who bought a typewriter could proudly announce that he had a commercial high school; but this no longer suffices. So also, to have a meagre kitchen stove in an unused room without any conveniences, and dole out food to children on a tray, who take it to their distant classrooms amid unsanitary surroundings, cannot be considered the proper way to

run a modern cafeteria. It requires an immense outlay for equipment, for storing, preserving, and serving food; it means colorful tableware and proper lighting so that food will gain in attractiveness; it requires room for seating the pupils properly; it requires space for them to eat like ladies and gentlemen, and to employ table manners that will reflect their good breeding and the refining influence of the school they attend. It requires mechanical ventilation and air conditioning and fire protection and germ-proof equipment for floors and walls that can be cleaned with the least possible effort.

#### *Color in Physical Equipment*

The physical equipment of schools should not neglect the use of color. Color is a Catholic thing; and the more color that is used, the nearer we approach to the Catholic interpretation of life and action. The absence of color, or its use in a monotone or restricted shade, always indicates heresy, the absence of the fullness of Catholic life.

A hasty glance at the United States at once reveals its heretical character; across the entire length of the continent from Portland, Maine, to Portland, Oregon, it is Indiana limestone, dull, gray, uniform, monotonous, without contrasting colors. Every bank, library, state capitol, public building in the country is largely constructed of this stone in one color. The renaissance of color indicates the growing penetration of Catholicity into the body politic, and Catholic parish buildings should reflect this tendency and emphasize it.

So our parish buildings should emphasize color at every point. Just as the ear longs for sound, and the tongue for taste, so the eye clamors for color, and thus Catholicity operates toward the fulfillment of the abundance of Catholic life and enjoyment, all senses ministering to the honor and glory of God.

#### *Prewar Costs Not Likely Soon*

In the present state of the world, those who contemplate building would do well to anticipate a host of union labor headaches and sub-contractor incompetence. It is obvious that workmen today turn out less work than before the war. The percentage figures are shockingly low, and this, coupled with wage increases, is responsible for the excessive costs of building construction in the United States.

So the pastor who contemplates a new school must be prepared to watch his building go up under the management of trade unions which enforce regulations to limit the workers' productivity. It is no longer possible to get above-average production because all such efforts are outlawed. Even the sizes of capacity setting tools are prescribed. The use of power tools and other labor-saving devices is curbed. Paint brush widths are limited and the use of spray guns is restricted. Preassembled parts and equipment in some cases are taken apart and reassembled by local labor on the job. The number of men to be used on specified jobs is designated, and



skilled craftsmen are often required for tasks which could be performed by unskilled labor.

Apprentices are restricted in number, and the shortage of skilled craftsmen makes workmen feel that their services are indispensable. This has its repercussions not only on wage demands but on work attitudes. Many a bricklayer who formerly laid 1,000 bricks a day now lays scarcely half that many.

All this is mentioned to warn prospective clerical builders that they are very likely to be sadly disappointed if they expect that by waiting until next year or later, they may be able to build at prewar costs. Wages and salaries are also costs, and we cannot enjoy postwar wage rates and incomes and at the same time expect to buy at prewar levels.

#### **Combination Buildings More Expensive**

Most experienced architects are convinced that the combination buildings customary in some dioceses are very much less satisfactory than individual structures designed to serve the specific purpose for which they

were erected. They are unsightly from an architectural standpoint, and expensive in every way. A combination church and school is usually a delusion and a snare; it is neither fish, flesh nor good red herring, and no architectural genius has yet solved the problem. A school is a school and a church is a church, and they should frankly express their separate functions, not disguise each as if it were a warehouse, or a garage, or a gymnasium.

A sound group plan at the beginning of the parish should persuade the church authorities not to erect a temporary structure, but to make every dollar count, and put up only such buildings as will be permanent. Thus nothing will be destroyed, there will be no waste, and the parish will take on some of the character of a living being, constantly growing, expanding and taking on new beauty as it grows. It is also easier on the finances to do things slowly, rather than to try to erect everything at once in a cheap and slovenly manner.

Subsequent articles will discuss in detail the physical equipment of schools.

#### **In the December *Catholic Educator***

The Light in the Liturgy of Christmas

By SISTER M. EVA HALASEY, O.S.B., Ph.D.

Mount St. Scholastica College, Atchison, Kansas

Studies in Ethics: Meaning and Scope of *Ethics*

By the REV. PAUL J. GLENN, S.T.D.

College of St. Charles Borromeo, Columbus, Ohio

Blue Monday

By SISTER M. GERVAISE, S.S.J.

St. Stanislaus School, Rochester 5, New York

The High School Religion Teacher as Counselor

By the REV. T. C. SIEKMANN

St. Henry's Church, East St. Louis, Illinois

Health Education

By the REV. THOMAS J. QUIGLEY, M.A., Ph.D.

11 Tunnel Street, Pittsburgh 19, Pennsylvania

Making Present the Death of Our Lord

By SISTER MARY GENEVIEVE

St. Aloysius Academy, Jersey City, New Jersey

Optimism in the Classroom

By SISTER M. ROSE PATRICIA, O.P.

Saint Peter School, Monticello, New York

Christian Literature: Its Place in the Latin Curriculum, Part II

By DR. JOHN N. HRITZU

University of Notre Dame, Notre Dame, Indiana

Stories of Our Lord for Kindergarteners

By SISTER MARY CLARA, Riverside Convent School,  
Riverside, Connecticut





# Book Reviews

*Thomas Edward Shields, Biologist, Psychologist, Educator.* By Justine Ward. Introduction by Monsignor Patrick J. McCormick (Charles Scribner's Sons, New York, 1947; pages xv, 309 with Index and Appendices; price \$3.50).

Doctor Thomas Edward Shields died in 1921, aged 59. He was a duldard—an omadhaun—who became a priest; a priest who became a scientist; a scientist who became an educator—an educator who, at the time of his death, “was a hundred years ahead of his time” in the things that are of vital importance in the education of man for time and eternity. It is to be hoped that we of today have caught up a lap on him since his voice, crying aloud in the wilderness, was stilled by death.

Complacency is the opium of the teaching profession; smugness is the blight that paralyzes the imaginations and the intellects of teachers who, in their worship of the great god “rut,” are wedded to a petrified past and look with distrust and suspicion, and even with contempt upon one who dares to ignore the way of the herd and tries to vitalize the dynamic present with an eye to an uncertain tomorrow. When complacency and smugness settle down on Catholic life in general and on Catholic education in particular, the hour of the devil’s devastating sowing of tares in the wheat fields of the Lord is at hand.

Thomas Edward Shields was born in due time—in time to save the rapidly expanding Catholic school system in this country from being emasculated and secularized by

principles of education that had failed miserably in European countries and which had been transplanted to the United States by well-meaning but misguided traditionalists who came to look upon Catholic life and education in this country merely as an extension of practices and methods that had become moss-backed in the “old countries.”

Mrs. Ward “had the advantage of close association with Doctor Shields and collaborated with him in the development of his methods.” She knows whereof she writes and she writes with a sure hand. She tells the story of a great man’s life in a manner simple and convincing. She is calm and collected in her judgments, and charitable in her interpretation of the conduct of men who did not discern the signs of the times in educational trends—among them teachers and a large proportion of the clergy who faced Shields resolutely and opposed him with arguments based upon “mere unfamiliarity with the laws of biology and psychology, an ignorance which translated itself into suspicion of the unknown and a reluctance to accept even the most self-evident truths when they involved a change in practice, an upsetting of routine.”

She brings to life a man who “might have settled down to a comfortable academic routine, teaching and carrying on research work, in Johns Hopkins University where the authorities made serious efforts to keep the young priest-scientist on the faculty who one day “was destined to become a champion . . .

who could hold his own with the best of these modern [materialistic] scientists while demonstrating that sound laws of the mind could be combined with a sound philosophy.” Instead of remaining at Hopkins, Shields went to the seminary recently established in St. Paul, Minn., where he worked under the eye of the far-seeing Archbishop Ireland who appreciated at full value the work of the priest-scientist and warmly encouraged him in his vision.

Shields joined the faculty of the Catholic University of America in 1902. When he came to the University “Less than twenty years lay before him . . . Though he covered the ground with astonishing rapidity, twenty years were too few for the work of this man whose destiny it was to revolutionize the standards of Catholic education, who saw the needs of his time with so broad a vision, with so warm a sympathy and to whom vision and action were one . . .”

He started “a movement which was to revolutionize educational methods in the whole Catholic education system of America. There [at the University] he was to struggle to initiate, to gather round him a group of collaborators; to suffer opposition and misunderstanding, to expend the last ounce of his strength and to die.”

That Doctor Shields did much to clarify the ultimate goals of Catholic education in the United States is clear to anyone familiar with the growth of our system during the

first quarter of the present century. There has always been a grave danger overhanging us in a too slavish imitation of the secular educational system in its lip-service to the liberal arts, its top-heavy elective system, its meanderings in search of a unifying principle and, above all, in its overemphasis on the things of Caesar. As a counterirritant to this ever-present danger, Doctor Shields brought out into clear perspective the things of God as proclaimed by His Divine Son and taught without compromise by His infallible Church.

That his spirit still lives and animates the philosophy of education at the university is evidenced by the recent publication of *A Curriculum for the Elementary Grades, Guiding Growth in Christian Social Living*, developed according to the plan of the late-lamented Right Reverend George Johnson, Ph.D., and issued under the direction of the Very Reverend Monsignor Frederick G. Hochwalt, Ph.D., as well as the completion and publication of the monumental *Faith and Freedom Readers* inspired

by the crusading zeal of Doctor Johnson.

In 1916 Doctor Johnson entered the university and soon was looked upon as one of Doctor Shields' most promising students. He was young, energetic and sympathetic to the Doctor Shields' movement. In the Thomas E. Shields' Memorial School of St. Anthony's Parish, Doctor Johnson laid the groundwork of the structure he was later to transfer to the Campus School of the university. In these schools Doctor Johnson was able to demonstrate the validity of the methods handed on to him by Doctor Shields.

Doctor Hutchins and his group at the University of Chicago and other kindred souls in the seats of the mighty in the university world of these United States are much concerned about the education we need and are casting about, hither and yon, in a whole-hearted attempt to ease the heartache of this atomized generation. A study of the life and works of Doctor Shields would help them in their weary wanderings. "Religion," says Doc-

tor Shields, "must be interwoven with every item of knowledge presented to the child, and it must be the animating principle of every precept he is taught to obey."

Simple enough, indeed, is that principle for those who have ears to hear and eyes to see and minds to understand the things of God. It is the cornerstone of the Catholic system in the United States. But it is, alas, a stumbling block to the blind leaders of the blind wandering in the waste lands of secularized education.

To all Catholic educators and to all Catholics who seek to promote the best interests of our ever-expanding school program, Mrs. Ward's fine book will prove stimulating reading and a deep mine of intellectual and spiritual inspiration.

(RT. REV.) JOSEPH L. O'BRIEN

*A Lovely Gate Set Wide.* A book of Catholic verse for young readers. By Sister Margaret Patrice, S. S. J., illustrated by Jessie Gillespie (The Bruce Publishing Co., Milwaukee; 1946; pages 155, Indexes; price \$2.00).

*A Lovely Gate Set Wide* presents a well-selected group of children's poems in a garb that is attractive and will delight the heart of teacher and child. You may fail to find some of your favorite child poems here, just as Father Blunt, in his preface to the work, confesses that he has failed to find some of his favorites. This omission does not detract from the charm of the poems that have been overlooked nor does it defeat the purpose of the compiler: to give to the reading of poetry a more important place in the education of children. The author calls her anthology a garden containing flowers for all the seasons. Every one of the chosen poems is vital with the thought of God and the eternal things.

We confess that we were misled by a certain line on the title page: "A Book of Catholic Verse for Young Readers"; and we still feel that William Cullen Bryant and Rabbi Hillel Silver, among others, might resent the implication that they were authors of Catholic verse. In this group of one hundred odd poems Catholic authors predominate. Seven are from the gifted pen

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of a Catholic school to a Catholic parent is the extent to which it makes his child love and practice his religion.

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of Father John B. Tabb, whose name and work are ignored in Prescott and Sanders' *An Introduction to American Poetry* (1939). Sister Margaret Patrice has chosen seven poems of Dr. Hugh F. Blunt, six of Father Leonard Feeney, S.J., six of T. V. Nicholas, and five of Father Gerald Fitzgerald, C.S.C. The poems are classified in seven groups which portray the world as an amazing City of God in a sevenfold relationship: "God and Myself," "God and My Country," "God and the Out-of-Doors," "God and the Seasons," "God and Nazareth," "God and the Gospel," and "God and the Saints."

You may miss some of your favorite poems but you will surely find many of them here. It gave us a distinct thrill to find the incomparable *Out of Bounds* by Father Tabb. Scarcely less attractive is Richard Crashaw's poetic paraphrase of the Gospel story of the Pharisee and the publican. We quote:

Two went to pray? Oh, rather  
say  
One went to brag, the other to  
pray;

One stands up close and treads  
on high  
Where the other dares not lend  
his eye;  
One nearer to God's altar trod  
The other to the altar's God.

Every child will like the scriptural paraphrases of T. V. Nicholas. The simplest of his poems quoted here, though not a scriptural paraphrase, was inspired by the words of St. Luke: "The very hairs of your head are all numbered." The Christmas poems of Hugh F. Blunt, *The Gift Tree*, and of G. K. Chesterton, *The Christ Child*, will add to the child's understanding of the meaning of Christmas, and he will memorize them almost without effort. Christina Rossetti reaches the heart of the child in her poem, *Easter*. There is majesty in the climax of this story of the Resurrection:

Sing, creatures, sing,  
Angels and men and birds and  
everything!

The story of Bethlehem is given by  
Agnes Repplier in a series of simple

tristichs which she has entitled  
*No Room*.

The illustrations of Miss Jessie Gillespie, in delicate three-colored silhouette, draw the interest of the child at once and add distinction to the format. Sister Margaret Patrice prefaces each poem with notes that give to teacher and child the mental set essential to understanding and appreciation. She introduces the stories of God's saints with the very sane observation that "The saints were often very ordinary people. They did the common, ordinary things extraordinarily well." It is to be regretted that many hagiographers have forgotten this homely fact.

Short biographical sketches of the poets selected would have added to the value of the work. But the very young child does not need the poet's personal background, for he loves poetry for poetry's sake. With apologies to R. L. S., we conclude by saying that Sister Margaret Patrice has given the child a garden of verses.

(REV.) PAUL E. CAMPBELL



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*The Catholic Doctor.* By the Rev. A. Bonnar, O.S.F., D.D. (P. J. Kenedy & Sons, New York; pages 184 with Index).

Within the 169 pages of this slender volume Father Bonnar has compressed a storehouse of essential Catholic doctrine of vital importance to priests, doctors, social workers, educators, parents, and young men and women contemplating marriage.

Father Bonnar deals with the difficult questions involved in marriage relations in an age in which rank individuality and maudlin sentimentality have wiped out extensive moral areas outside the Church and have even poisoned and shaken the faith of many Catholics in the uncompromising doctrine of the Church on all points touching on the fifth and sixth commandments of God. He writes with delicate frankness, realistic sympathy, and philosophic balance on many medico-moral problems that try the souls of conscientious doctors and sincere social workers in their daily routine.

In the current vogue of befuddled guidance-programs for high school pupils and of even more befuddled orientation uplifts for college students organized with an eye to *education for marriage*, this book will serve as a strong antidote for much of the pseudo-science decked out in biological, sociological and psychological trappings which is offered in the name of education to supply the need for sound moral instruction based upon the rock bottom of Christian morals.

The book should be at hand for ready reference by all who want to know the Catholic stand on Freudianism, planned parenthood, mercy-killings, sterilization, neuroticism and all such kindred aberrations of the lost ego in search of the *nothing* after *now*.

(RT. REV.) JOSEPH L. O'BRIEN

*Training High-School Youth for Employment.* By C. E. Rakestraw (American Technical Society, Chicago, 1947; pages 217 with Index).

In this clearly written, well-organized, amply illustrated and

keenly analytical book, Mr. Rakestraw, consultant, employee-employer relations, United States Office of Education, develops "a plan under which vocational training on a coöperative part-time basis can be offered in high schools located in communities in which because of economic conditions, geographical location of industries, and our population distribution it is impossible to establish vocational schools. It includes the background and need for such a program and gives detailed discussion of organization and operational procedures."

The book gives one a broad view of a *diversified occupational program* and a detailed explanation of just what such a program means to an up-to-date school dealing frankly with actual problems in democracy.

Teachers interested in vocational guidance (and what teacher is not?) especially those who have had little or no specialized training in such work now have at hand an excellent survey of the present status of the very complicated vocational guidance program which is affecting the whole system of high school education in this country and which gains momentum daily. Programs that have been tried under different circumstances in various parts of the country and found workable are offered at face value.

The Appendix is of particular interest in so far as it is made up of statements from employers, school officials, organized labor, graduates and students who have come into intimate contact with the program as blue-printed by Mr. Rakestraw and his associates.

Definitely this is a must book for Catholic high school teachers who are occupied in the guidance of their many pupils who must be fitted for their life's work in trade and industrial occupations.

(RT. REV.) JOSEPH L. O'BRIEN

## Our Review Table

*Mariology: Volume Two.* By Rev. M. J. Scheeben, translated from the German by Rev. T. L. M. J. Geukers. This volume is devoted entirely by the great German theologian to Mary's fullness of grace and her office of mediatrix (B. Herder Book Co., St. Louis, 1947; pages 287 with Index to Volumes I and II; price \$3.00).

*Our Lady of Light.* Translated and abridged from the French of Chanoine C. Barthas and Père G. Da Fonseca, S.J. The worldwide message of Fátima (The Bruce Publishing Company, Milwaukee, 1947; pages viii, 225; price \$2.50).

*God Died at Three O'Clock.* By Rev. Gerald T. Brennan. The story of the Passion for children (The Bruce Publishing Company Milwaukee, 1947; pages 80; price \$1.75).

*The Heart Aflame.* By the Rt. Rev. Hugh F. Blunt, LL.D. Thoughts on devotion to the Sacred Heart (The Bruce Publishing Company, Milwaukee, 1947; pages ix, 127; price \$2.50).

*The Love of the Sacred Heart.* By Rev. L. M. Dooley, S.V.D. The book was written to recall the immensity of God's love and the inexhaustible good that flows from His Sacred Heart (The Bruce Publishing Company, Milwaukee, 1947; pages x, 108; price \$2.25).

*Difficult Star: The Life of Pauline Jaricot.* By Katherine Burton, with a Foreword by Rt. Rev. Msgr. Thomas J. McDonnell. The story of the foundress of The Society for the Propagation of the Faith. (Longmans, Green and Co., New York, 1947; pages x, 239 with Index; price \$2.75).

*Marriage and the Family.* By Jacques LeClercq, Ph.D., LL.D., translated from the French by Thomas R. Hanley, O.S.B., Ph.D. A study in social philosophy (Frederick Pustet Co. Inc.) New York, 1947; pages xvii, 395; price \$4.50).

*The Life of Christ.* By Giuseppe Ricciotti, translated by Alba I. Zizzamia, D.M.L. (Rom). A biography of Jesus, preceded by a critical introduction of Jewish history and thinking in the Roman world (The Bruce Publishing Company, Milwaukee; 1947; pages xvi, 703 with Index; price \$7.50).

*Christianity and Civilization.* By James A. Corbett, M. A. Fitzsimons, and Rev. Anthony L. Ostheimer, Ph.D. A modern world history in the Catholic social studies series, illustrated (William H. Sadlier, Inc., New York, 1947; pages viii, 836 with Index).

*Woppy Again.* By Gerard F. Scriven, W.F. The further adventures of a guardian angel (Catechetical Guild, St. Paul, 1947; pages 103; price \$1.75).

*Building Your Language* (pages vii, 210, with Index; price \$1.48).

*Developing Your Language* (pages vii, 240, with Index; price \$1.52). By McKee, Harrison, and McCowen. Language books for grades three and four. Important rules in the use of language are presented in the end papers. The edition at hand is the Catholic school edition adapted by Sisters M. Margaret, M. Josetta, and M. Virginia (Houghton Mifflin Company, New York, 1947).



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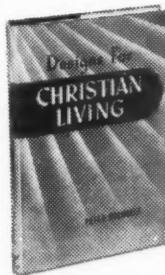
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# News of School Supplies and Equipment

## New I.C.S. Catalog

Hundreds of the latest educational and entertainment releases available in 16mm are listed in the new 1947-48 film rental Catalog, just issued by Institutional Cinema Service, 1560 Broadway, New York City. Added to the many previously listed titles are hundreds of new films covering every phase of human endeavor. "The educational section," says I.C.S., "will prove a helpful guide to the many visual educationalists using films as an adjunct to better learning." Also listed are late-release Holly-

wood major and independent features, such as *American Empire*, *Buckskin Frontier*, *Cadets on Parade*, *Danny Boy*, *The Enchanted Forest*, *The Eternal Gift*, *The Kansan*, *The Little Flower of St. Theresa*, *St. Francis of Assisi*, *Smith of Minnesota*, *Virgin of Guadalupe* and many others. A copy of this catalog may be had by writing directly to the company. (S6)

## Loyola Films Formed in Hollywood

Under auspices of alumni of Loyola University at Los Angeles and friends in the

motion picture industry, Loyola Films, a production and releasing company for 16mm sound Catholic teaching films, announces fifteen Biblical two- and three-reel subjects in preparation.

Father Lorenzo Malone, S.J., vice-president of Loyola University, was production supervisor on these films produced in Hollywood and featuring many of the industry's most able character actors. Jesuit Fathers are currently preparing teaching guides for each of the films for use in the Catholic religious curriculum of parochial schools and parish religious instruction classes.

In fall, the Loyola teaching films will be available for rental from 16mm libraries in Catholic universities and most independent 16mm libraries throughout the United States and Canada.

Scripts for three additional Old Testament Biblical films are in preparation with production planned at an early date. Contracts have been signed for the release of three 16mm Kodachrome Catholic documentary films shot in Latin America. (S10)

## Book News

An autobiographical work of a French writer who rediscovered the Faith, two novels, two books on great writers, a criticism of Irish poetry, a book on Chesterton and one on the attitude of American youth toward God, His Church and churches in general, and their reaction to communism and democracy, and an essay on Joan of Arc—all these are included in the Sheed & Ward fall list.

*Fishers of Men* is a proletarian novel with a difference, by Maxence van der Meersch. It tells the story of the birth and growth of Canon Cardijn's JOC, the Young Christian Workers, and the working of the inspiration of one holy priest in the lives of desperate men and women (\$3.00).

François Mauriac, a French novelist, tells the story in *God and Mammon* of how he discovered the Faith in 1930 (\$1.50). To live and to write in a world where God is King and Mammon seems to be king means to sanctify yourself. In *Vipers' Tangle*, a novel, he tests his theory. Andre Maurois says it "is one of the best French novels published since the war" (\$3.00).

Books in the "Great Writers of the World" series will all be on the same general lines: a biographical portrait, plentiful quotation (with translation), an effort to show the subject in the context of his own day, and his influence on men since. The first two volumes are Alfred Noyes' *Horace* and Francis MacManus' *Boccaccio* (each \$3.50).

*The Course of Irish Verse* by Robert Farren traces the flow of poetry written in English by Irishmen, as it grows in Irishness and in separate existence as a national body of poetry. His ultimate object is to show in what the Irish tradition consists (\$2.50). (B6)

(Continued on page 180)

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## *Contributors to This Issue*

### **Kathleen McSweeney**

Miss McSweeney writes from her experience as a kindergarten teacher in the public schools of Pittsburgh. She is now director of the kindergarten in Colfax Public School in that city. She was graduated from Mallinckrodt Convent and Pittsburgh Teachers Training, and received her bachelor's degree in education from Duquesne University in Pittsburgh (B.S.E.). She also took a summer course in choral speaking at the University of London. Miss McSweeney has written for local magazines and papers. She is a past president of the Pittsburgh Kindergarten Association, and a member of the University Catholic Club, Catholic Business and Professional Association, the Association of Childhood Education, the Pennsylvania State Educational Association, and the Pittsburgh Teachers Association.

### **Sister M. Felicia, O.P.**

Sister M. Felicia is principal of St. John Cathedral High School in Milwaukee. Her article in this issue deals with sanctifying grace and its social implications; it tells how instruction in the subject was imparted to pupils, who cooperated with the teacher "in a highly desirable manner."

### **Brother Charles L. Rossman, S.M.**

Brother Charles L. Rossman is a member of the faculty of Purcell High School in Cincinnati, teaching English. He prepared at the University of Dayton (bachelor of science in education), specializing in the fields of English and history. He heads the freshman guidance program at Purcell.

### **Reverend Edwin J. Weber, S.M.**

Father Weber has taught in Catholic high schools and colleges. A graduate of the University of Dayton, Ohio (B.A.), he was awarded his M.A. by Ohio State University. He went abroad for his graduate studies, specializing in French, and receiving his *certificat de l'enseignement français à l'étranger* from the *Institut Français* of Fribourg, Switzerland. He pursued his seminary studies at the University of Fribourg. Father Weber is now professor of French at Mount St. John (Normal School). He was formerly a member of the faculty of Trinity College in Sioux Falls. A member of the Modern Language Association of America, and the American Association of Teachers of French, he has contributed articles to several Catholic periodicals. He is promotion director for the Society of



Mary (Marianists), Eastern province, and editor of *The Marianist Bulletin*.

#### Sister Mary Philomene, O.S.F.

Sister Mary Philomene is well known to our readers for her previous contributions. In this issue Sister discusses "Moral Bravery through Virtue."

#### John N. Hritz, Ph.D.

Dr. Hritz is also well known to readers of *THE CATHOLIC EDUCATOR* for his previous articles. Now at the University of Notre Dame, he was formerly professor of classical languages and German at the College of St. Teresa, Winona, Minnesota. He was educated at St. Louis University and received his master's degree there also (A.B., A.M.), and his doctorate at the Catholic University (Ph.D.).

#### Sister M. Ludmilla, O.S.B.

Sister M. Ludmilla is a member of the faculty of St. Mary's School in Okeene, Oklahoma. She received her education from the Catholic College of Oklahoma (B.A.). Sister has a keen interest in pageantry, indicated by her article in this issue, one on "The Liturgy of Advent and Christmas" in pageant form in *The Catholic School Journal*, and a *Pageant on the Rosary*, published by the Catechetical Guild.

#### Sister Mary Dorothy, R.S.M.

Sister Mary Dorothy prepared to teach at the Albany, New York, Diocesan Normal School. At present she is continuing her studies at the College of St. Rose in Albany, with English as a major and education as a minor. She has done considerable research in the field of choral reading, and is now compiling a book to be entitled *Choral Reading Verses for the Grades*. She is a member of the faculty of St. Patrick's School at Cohoes, New York, teaching grades five and six. Sister is a member of the Catholic Poetry Society of America, the New York State Curriculum Committee of Diocesan Schools, and a representative for the intermediate division at the Summer Workshop for Religion of the New York State Diocesan Schools. She has contributed to *The Grade Teacher* and *The Catholic School Journal*.

#### Reverend Thomas F. Coakley, D.D.

Father Coakley, a pastor and a builder of churches and schools, who recently completed "the finest elementary school in the nation," begins a series of three articles on building and school equipment. He is pastor of Sacred Heart Church, Pittsburgh. He was educated at Duquesne University there (A.B.) and later studied at the American College in Rome. For some years he was secretary to the Bishop of Pittsburgh. He was the builder and administrator of De Paul Institute in the same city, a large private school for the deaf.

# Gratitude

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### Book News

(Continued from page 176)

*Paradox in Chesterton* by Hugh Kenner seizes the essential element in Chesterton's genius and concentrates upon it (\$2.00).

A bishop gave Catherine de Hueck the assignment during the war of finding the attitude of American youth toward God, the Church, communism and democracy. She reports in *Dear Bishop*, letters written by Katzie, the only fictional character in a real book on the problem of the Church and the poor (\$1.75).

George Bernanos shows in *Sanctity Will Out: An Essay on Joan of Arc* that because the Church is the Church of God, the saints whom God chooses will be recognized by her at last, even if they end their lives getting burnt for heresy (\$1.50). (B 6)

Soon available from Prentice-Hall, Inc., of York City will be a U. S. history in tabloid newspaper style and format—just as though the events were happening while the newspaper account is read. *News of The Nation* is the name of this series authored by Sylvan Hoffman and his editorial staff, for elementary and high school classes.

The idea of the history occurred to him when he saw a parade of historic headlines in a New York Times anniversary edition. The purpose is to provide supplementary reading for the history student. (B 5)

*A First Number Book*, designed specifically for use in Catholic schools, was published last month by The Declan X. McMullen Company, Inc. This number book is the first volume in the Seton Series of Arithmetics, preparation of which has been undertaken by the Sisters of Charity of New York under the direction of Sister Marie Theresa, community supervisor. The book represents an innovation in the teaching of arithmetic in Catholic schools, in that it includes in the course of the development of arithmetical concepts, experiences and illustrations which are specifically Catholic, and thus achieves, even at the first grade level, the beginnings of an integration of arithmetic and religion. (B 9)

How effective are our Catholic women's colleges? The College of St. Scholastica in Duluth, Minnesota, decided to answer this question, at least as far as its own alumnae are concerned, and conducted a survey among graduates of its first fifteen classes to determine to what extent their college training had helped them with their careers, their home lives, their later education, and in facing the real problems of their post-college days. The results of this survey—quite often at variance with what had been expected—constituted a challenge to the faculty and the college program. The story of this survey and of its consequences is told in *The First Fifteen Years of the College of St. Scholastica: A Report on the Effectiveness of Catholic Education for Women*, published last month by The Declan X. McMullen Company, Inc. (B 10)



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